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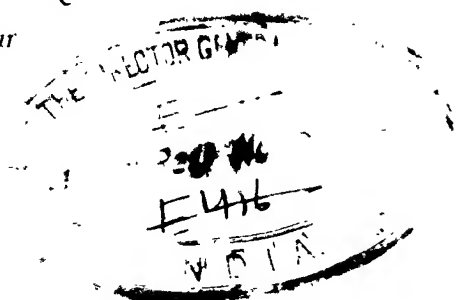
AT
BANKIPORE

VOLUME XI
(PERSIAN MSS.)

SCIENCES (CONTINUED) AND ARTS

Prepared by
MAULAVI ABDUL MUQTADIR
Khan Bahadur

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C. I. L. C.



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PREFACE.

THIS eighth volume of the Catalogue of the Persian MSS. and the eleventh of the whole Catalogue, contains notices of 150 MSS., which, added to the number of MSS. described in the preceding seven volumes, brings up the total to 1,110.

The MSS. described in this volume belong to the section *Sciences*, which was not completed in the preceding volume, and to *Arts*, and are arranged under the heads of Medicine, Logic, Arithmetic, Algebra and Geometry, Astronomy and Astrology, Geomancy, Divination, Interpretation of Dreams, Falconry, Mineralogy, Archery, Calligraphy and Drawings, and Anthologies and Albums.

Of the MSS. noticed in the present volume, the following may be mentioned as the most interesting and worthy of attention.

No. 961. *Nûr-ul-'Uyûn*, a rare and old Persian medical work on the diseases of the human eye, composed in A.H. 480 = A.D. 1087.

No. 962. *Dakhîrah-i Khwârazm Shâhi*, an exceedingly valuable and the oldest known copy of the earliest encyclopaedia of medical science, dated A.H. 664-668

No. 992. *Ilâjât-i Dârâ Shikûhi*, a rare encyclopaedic work on medicine.

No. 1026. *Asâs-ul-Iqtibâs*, a work on logic by Nasir-ud-Din Muhammad ut-Tûsi. A beautifully written copy, dated A.H. 981.

No. 1045. A very useful and interesting copy of 'Abd-ul-'Alî Barjandî's commentary on Nasir-ud-Din Tûsi's famous manual *Bi-t Bâb* on the construction and use of the astrolabe, containing valuable marginal notes and annotations by the commentator himself, and glosses due to Khayr Ullah Khân Muhandis.

- No. 1049. *Kifāyat-ut-Ta'lim*, a rare work on astronomy by Muḥammad bin Mas'ūd Ġaznawī.
- No. 1061. *Ma'yār-ul-Azmān*, a treatise on chronology by Ratan Singh Zakī mi.
- No. 1066. *Risālah-i Raml*, a very small tract on geomancy, by Naṣīr-ud-Dīn Muḥammad Ṭūsī.
- No. 1072. *Bāz Nāmāh*, a work on falconry, without the author's name. The MS. contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey.
- No. 1078. Twenty finely illuminated sheets of excellent calligraphic specimens, bound in leather.
- No. 1079. An album of miniatures and specimens of calligraphy.
- No. 1080. Another album of miniatures and specimens of calligraphy.
- No. 1086. A third album of miniatures.
- No. 1089. An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by *Shāh Jahān*, with many seals and signatures of nobles and distinguished persons of the Mughal Court.
- No. 1091. A very interesting and beautifully written copy of a Persian anthology bearing an autograph note by prince *Khurram* (afterwards *Shāh Jahān*), and containing a collection of choice poems by the eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era.
- No. 1094. A large collection of prose and poetical compositions by various authors together with the *Qābūs Nāmāh* of Kaikā'ūs bin Iskandar.
- No. 1096. A very useful and interesting album containing a collection of 4,578 *Rubā'is* by 461 poets of ancient and modern times, arranged in alphabetical order.
- No. 1098. A very interesting, valuable and most beautifully written and illuminated copy of a Persian anthology,

containing a large collection of choice and useful compositions in prose and verse by various authors and poets.

No. 1099. A very interesting and beautifully written album, containing love letters each written on a beautifully designed drawing representing a tree, fruit, or flower-bunch, and such like followed by the reply, written on an exactly similar drawing.

No. 1101. *Tuhfat-ul-Habib*, a rare and very interesting anthology by Fakhri bin Muhammad Amiri.

No. 1109. An interesting album of Persian lyrics and verses arranged according to the topics of which they treat.

J. A. CHAPMAN.

IMPERIAL LIBRARY, CALCUTTA.

4th October, 1926.

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PERSIAN MANUSCRIPTS.

MEDICINE.

No. 961.

fol. 270; lines 17; size $7\frac{1}{4} \times 4\frac{3}{4}$: 5×3 .

نور العيون

NŪR-UL-'UYŪN.

A rare and complete copy of an old Persian medical work on the diseases of the human eye and their treatment, in the form of questions and answers.

Author: Abī Rūḥ Muhammad bin Manṣūr bin Abī 'Abd Ullah bin Manṣūr ul-Jurjānī (Ethé. Bodl. Lib. Catalogue. No. 1575, has

Yamānī), known as Zarrīn Dast: ^{أبي روح محمد بن منصور بن أبي عبد الله} ^{بن منصور الجرجاني المعروف بزرن دست *}

Beginning:—

بدانکه اول علم بزبان یونانی و سریانی بود تا بوقت پیغمبر ما

علیه السلام *

The author tells us in the preface that he wrote the work at the request of his royal patron Abul Faṭḥ Malik Shāh bin Muḥammad ibn Dā'ūd, of the Saljūqī dynasty, who reigned A.H. 465–485 = A.D. 1072–1092. He mentions several earlier authors, such as Ḥunayn bin Ishāq, Ibn Māsawayh, Muḥammad ibn Zakariyā Rāzī, etc., none of whom, he says, had satisfactorily dealt with the diseases of the eye. He further adds that having regard to the fact that Persian was the current language in his time, and that his royal patron, the reigning sovereign, also spoke Persian, he wrote this work in that language in the form of questions and answers, so that it might be easily remembered by one and all.

The date of composition, given by the author, is A.H. 480 = A.D. 1087.

The work is divided into ten *Maqālah*, each of which consists of a number of questions and answers, as follows:—

I. در علم تشریح و ترکیب و حد و هیئات و مزاج خاص و مزاج عام و چشم و consisting of one hundred and fifty three questions and their answers, on fol. 4a.

II. در بیماریا و عارضاتی که بیفتند در چشم که بتوان دید بچشم و بحس در توان یافت و علامت هر یکی چگونه باشد و سبب آن بیماری از چه باشد و نام consisting of two hundred and fifteen questions and their answers, on fol. 41b.

III. در بیماریا که بچشم نتوان دید و بحس در نتوان یافت الا بعقلی تمام in two hundred and five questions and answers, on fol. 89b.

IV. در علاج بیماریائی که آنرا علاج نوان کرد و علاج بدبرد و آن علتی نوان دند و بعقل نوان شناخت و هر نوعی را ازان بیماریا و عارضات چگونه علاج کنند in one hundred and seventeen questions with answers, on fol. 122a.

V. در بیماریائی که در چشم افتد که آنرا علاج نباشد و علاج نپذیرد ورنج in twenty questions and answers, on fol. 164a.

VI. در آن که چه مایه کردن تا مضرت ناز دارد و منفعت به بیمار رساند الخ in one hundred and ninety questions and answers, on fol. 167a.

VII. در صفت و دستکاریا که در چشم باید کرد که هر یک چگونه باشد الخ in thirty questions and answers, on fol. 192a.

VIII. در آنکه علاج نتوان کرد نه دارونه بدستکاری و زراقان گویند که in twelve questions and answers, on fol. 213a.

IX. در داروهای مفرد که در علاج چشم بکار آید الخ in twenty one questions and answers, on fol. 219b.

X. در داروهای مرکب در علاج بیماریا چشم بکار برند الخ in twenty one questions and answers, on fol. 238b.

Each *Maqālah* is immediately followed by the questions which are again repeated with their answers.

Folios are misplaced in several places and the MS. is water stained at the beginning.

Written in fair Nasta'liq.

Dated A.H. 980.

No. 962.

fol. 189; lines 31; size $17 \times 12\frac{1}{2}$; 16×10 .

ذخيرة خوارزمشاهي

DAKHÎRAH-I KHWÂRAZM SHÂHÎ.

An exceedingly valuable and the oldest known copy of the earliest encyclopædia of medical science in Persian. complete in two separate volumes.

The name of the author, as given in the present copy. is Ismâ'il bin ul-Husayn bin Muḥammad bin Aḥmad ul-Husaynî ul-Jurjânî
اسماعيل بن الحسين بن محمد بن احمد حسيني الجرجاني.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد المصطفى و آله
الطاهرين جون تقدير ايزد تعالى جذبان بود كه جمع كندند اين كتاب بفدء
دعا گوى خداوند خوارزمشاه الاجل العالم العادل المؤيد المصور ولى النعم
قطب الدين نصرة المسلمين جمال الاسلام قاهر الكفرة و المشركين عماد
الدولة فخر الامة تاج المعاني امير الامرا ارسلان نكين يمين الملوك
و السلاطين ابو الفتح محمد بن يمين الملك معين امير المومنين قصد
خوارزم كرد *

It is remarkable that the opening lines, the name of the author and that of his patron, as given in the present copy, differ more or less from those found in other copies.

We learn from the preface that during the year 504 A.H. = A.D. 1110, 1111, when the author happened to visit Khwârazm, he was charmed by the pleasant climate of that country as well as by the noble qualities of its ruler Muḥammad Khwârazm Shâh, (who was appointed governor of Khwârazm by the Saljûqî Sultân Sanjar in A.H. 491 = A.D. 1098, and ruled there till A.H. 521 = A.D. 1127. The author therefore chose to settle there: and wrote the present work, which he dedicated to his patron, the aforesaid Khwârazm Shâh. He further adds that his object was to write a book which should have a world-wide reputation, as well as to remove the want and inconvenience of physicians

and others, which they felt in the absence of a comprehensive medical work.

Yâqût in his *Mu'jam-ul-Buldân*, vol. ii. p. 55, gives the author's name as Abû Ibrâhîm bin ul-Hasan bin Muḥammad ul-Ḥusaynî, and says that he stayed for a long time in Khwârazm and subsequently went to Merv, where he died in A.H. 531 = A.D. 1136. 1137. Hâj. Khal. who calls the author Zayn-ud-Din Ismâ'il bin Ḥusayn ul-Jurjânî, mentions four works by the author: viz. the present work, in twelve volumes; the *Âgrâd-ut Tibb* اعراض الطب (see Ind. office Lib. Cat. No. 2286) in two volumes; the *Khafi 'Alâ'i* خفی علای (see No. 966 below) in two; and the *Yâdgâr* یادگار in one. The same Hâj. Khal. gives in one place A.H. 530 = A.D. 1135. 1136, in another A.H. 531 = A.D. 1136. 1137 and in a third, A.H. 535 = A.D. 1140. 1141 as the date of the author's death. Ḥabîb-us-Siyar, vol. ii. *juz* 4, p. 176 wrongly states that the author flourished in the reign of Tukush, who reigned A.H. 568–596 = A.D. 1173–1200. See Rieu ii. p. 466; W. Pertsch, Berlin Catalogue, p. 574; Ethé, India Office Lib. Catalogue Nos. 2280–2283; Ethé, Bodl. Lib. Catalogue, Nos. 1576–1578; E. G. Browne, Camb Catalogue, p. 211. Hâj Khal. vol. iii. p. 330, mentions a Turkish translation of the work by Abul Faḍl Muḥammad bin Idris ud-Daftari, who died in A.H. 982 = A.D. 1574.

Contents:—

The entire work is divided into nine *Bakhsh* or *Kitâb*, with numerous subdivisions termed, *Guftâr*, *Bâb* and *Faṣl*. The contents of the work in all the copies are almost the same, but the wording of the headings as well as of the body in the present copy differs to some extent from those of other copies. The present copy contains the first five *Kitâb*, as follows:—

I. Definition and utility of medicine; structure of human body

کتاب نخستین اندر شناختن حد طب و منفعت آن و شناختن کوشش مردم و چه چیزی و چگونه او و شناختن مادیات و خلطها و مزاجها و احوال عادات و تشریح (اندما و باد کردن قوت اندما) on fol. 4a., in six *Guftâr*. The following colophon at the end of the first *Kitâb* says that its transcription was finished in Dûlqâd, A.H. 664:—

در خوب ترین وقتی تمام شد کتب نخستین از کتب ذخیره و از پس این کتاب دوم آید ان شاء الله تعالی ... عشر اوسط شعر الله المبارک فی فعدة حجة اربع و ستین و ستمایه هجرت بر دست ضعیف ترین همه خلایق محمد بن احمد بن عثمان حدکس سمذتی (sic) ... *

VI. Diseases of the human body from the head downwards (اندر علاج بیماریها از فوق سر تا ناخن پای). on fol. 190^b. in twenty-one *Guftār*. Dated *Shawwāl*. A.H. 668.

VII. Tumours, ulcers, wounds, etc. and their treatment (اندر علاج آملسا و ریشها و تدبیر تنگافتن و داغ کردن و علاج اندامی که تنه شود و تدبیر شکستگی و آزدگی). on fol. 356^b. in seven *Guftār*. Dated *Dulhijjah*. A.H. 668.

VIII. Necessary precautions against the diseases of the external parts of the body (اندر پاکیزگی و آرایش تن). on fol. 379^b. Dated *Dulhijjah*. A.H. 668.

IX. Poisons and antidotes (اندر زهرها و نارها (? باد زهرها)) on fol. 388^b. in five *Guftār*.

After finishing this ninth *Kitāb*. with which the *Dakhīrah* originally concluded. the author wrote a *ندمه* or supplement. dividing it into two parts termed *Guftār* and *کتاب قرافا دسی*.

The *Guftār*. treating of the various medical uses of the different limbs of animals (اندر منافع اعضاء حیوانات) begins on fol. 400^b. It is arranged alphabetically. beginning with *انسان* and ending with *هدهد*.

The *فرواندسی*. divided into two *Maqālah*. treating respectively of simple and compound medicaments. is wanting.

Each *Kitāb* is preceded by a full table of its numerous subdivisions. Both the volumes are written by one and the same scribe *محمد بن احمد بن عثمان* in good *Naskh* with the headings in a bold hand.

Besides the last seven foll. of the second *Kitāb*. written by *احمد ابن* and dated A.H. 741. several other foll. supplied by the same scribe are found here and there in both volumes. A few foll. at the beginning of the first volume and the last two foll. of the second volume are written in a later hand. and spaces for insertion of the names of diseases are left blank in many places.

No. 964.

foll. 453; lines 19; Size $11\frac{1}{4} \times 7$; $8 \times 4\frac{3}{4}$.

The Same.

Another copy of *Dakhīrah-i Khwārazm Shāhi*.

The beginning of this copy. which slightly differs from the preceding. is:—

الحمد لله حمد الشاکرین و الصلوة علی نبی المصطفی و آله اجمعین -
چون از تقدیر ایزد چندان بود النعم *

The present copy comprises the first four *Kitāb* as follows.

Kitāb I, on fol. 5^a; II, on fol. 106^a; III, on fol. 208¹; IV, on fol. 409^b.

Spaces intended for minor headings are left blank in several places.

Written in ordinary Nasta'liq within red borders.

Not dated; apparently 18th century.

No. 965.

fol. 231, lines 15; Size $9 \times 5\frac{3}{4}$; 7×4 .

A very bad copy of the fourth and fifth *Kitāb* of the *Dakhīrah-i-Khwārazm Shāhī*.

Beginning:—

کتاب الرابع من الذخيرة الخوارزم شاهيه ... اندر تقدم المعرفة و این کتاب چهار گفتار است *

The fifth Book begins on fol. 77^a.

Written in a careless Indian Ta'liq with the headings in red. The MS. is full of clerical mistakes.

Dated A.H. 1244 = A.D. 1866.

The MS. is in a damaged condition.

The seals of Sayyid *Khurshid Nawwāb* and Sayyid *Vilāyat 'Alī-Khān* of Patna are found at the beginning and end of the copy.

No. 966.

fol. 94; lines 15. Size $9 \times 5\frac{1}{4}$; 6×3 .

خفي تلامي

KHAFĪ-I-'ALĀ'Ī.

A hand-book of medicine.

Author: Ismā'il bin Ḥasan Jurjānī اسمعیل بن حسن جرجانی.

Beginning:—

الحمد لله رب العالمين اما بعد چون خادم دعا گوی اسمعیل
ابن الحسن الجرجانی از جمع کتاب ذخیره خوارزمشاهی فارغ شد انهم *

The author, who has been already mentioned in connection with his earlier and larger work. the ذخيرة خوارزمشاهي No. 962, tells us in the preface to the present work that after completing the *Dakhi-rah*, he was requested by prince *Atsiz*, the son and successor of *Muhammad Khwārazm Shāh* (A.H. 491-522 = A.D. 1098-1128) to write a compendium of that larger work. Hence the composition. He further adds that as this manual, consisting of two volumes, could be carried in boots, he entitled it *Khafi*, or hidden. The prince for whom the work was written is designated here thus:—

الامير الاجل السيد العادل بشار الدين عمدة الاسلام علاو الدين و الدرته
غياث الملة نجم الامة مريد الملك تاج الملوك و السلاطين نظام المعالي
قزيل ارسلان ابو المظفر اتسيز بن خوارزم شاه حسام امير المومنين *

The date of composition assigned to the work in Stewart's Catalogue, p. 106. is A.D. 1113 i.e. A.H. 506-7 The work consists of two parts, treating respectively of theoretical and practical medicine.

Part I is subdivided into two *Maqālah*; viz.

1. Preservation of health, in sixteen *Bāb*, fol. 3^a. 2. Diagnosis of disease, in seven *Bāb*, fol. 3^a.

Part II is subdivided into seven *Maqālah*, viz.

1. Advice to physicians; 2. Treatment of local diseases, in eighteen *Bāb*; 3. Fever, Measles, and Smallpox; 4. Tumours, sores and wounds; 5. Fractures, bruises, and dislocations; 6. Treatment of the hair and of skin diseases; 7. Antidotes; fol. 44^a.

A copy of the work is noticed in Rieu ii. p. 475.

Written in fair Nasta'liq within gold and coloured borders, with an illuminated head-piece and double-page 'Unwān at the beginning, by order of Rājah Ajit Singh Bahādur.

Dated Jumādā I, A.H. 1196.

No. 967.

fol. 129; lines 7; size $6\frac{1}{4} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

قانونچه

QÂNÛNCHAH.

An anonymous medical tract treating of the substantial elements of health; *i.e.* the constituent parts of the body and the organs; temperaments and faculties; various conditions and accidents of the body, and their symptoms; preservation of health; treatment of diseases; diet; etc., etc.

The work seems to be a Persian translation of Maḥmūd ibn Muḥammad ul-Jaḡminī's (*d.* A.H. 745 = A.D. 1344) *Al-Qanûnjah*, a compendium of Avicenna's (*b.* A.H. 370 = A.D. 980 and *d.* A.H. 428 = A.D. 1037) famous medical encyclopædia. القانون (Canon): see Arab. Cat., vol. iv. p. 73.

Lithographed in Lahore. A.H. 1312. An English translation, Calcutta 1782.

Neither the author's name, nor the title of the work appears in the text, but in the colophon the work is called قانونچه.

The work, divided into ten *Maqâlah*, begins at once with the first *Maqâlah* thus:—

این رساله مرتب گشت بر ده مقاله - مقاله اولی در امور طبعی -

باید دانست که طبیعت چیست الخ

Maqâlah II. fol. 15.^a در تشریح

Maqâlah III. fol. 27.^a در احوال بدن انسان و اسباب و علامات وی

که دلالت میکند بر چگونگی بدن

Maqâlah IV. fol. 44.^b در نبض و تنفسه

Maqâlah V. fol. 62.^a در تدبیر نندرستان

Maqâlah VI. fol. 79.^a در بیمارهای سر

Maqâlah VII. fol. 92.^b در بیان امراض که از سینه تا پائین ناف پیدا

میشود

Maqâlah VIII. fol. 105.^a در بقیه امراض اعضا

Maqâlah IX. fol. 111.^b در بیمارهای ظاهر بدن

Maqâlah X. fol. 121.^b در قوی اطعمه و اشبه

Written in ordinary Ta'liq.

Dated 24 *Shar'bán* : the year is illegible. Apparently 19th century.

The scribe: *سید محمد امین الدین* says that he wrote the copy at the request of his teacher *Hakīm Muḥammad Ismâ'il*.

No. 968.

fol. 277; lines 21; size $9\frac{1}{2} \times 6$; $5 \times 2\frac{1}{2}$.

اختیارات بدیعی

IKHTIYÂRÂT-I BADÎ'Î.

A work on materia medica.

Author: 'Alî bin ul-Ḥusayn ul-Ansârî, better known as *Hâjî Zayn-ul-Attâr* *علی بن الحسن الأنصاری المشتمل بحاجی زین العطار*

Beginning:—

امداد حمد بی عد و اعداد سپاس مبدعی را که آثار ابداع او بر هر
ورقی از اوراق و شجرى از اشجار سمت وضوح یافته النجم

The author, who was born in A.H. 730 = A.D. 1330, and died. A.H. 806 = A.D. 1403, was the son of *Jamâl-ud-Dîn Ḥusayn*, a renowned physician of *Isfahân*. Besides the present work he wrote other medical treatises, viz. *رساله در صفت مردان و زنان* and *تحفة الملوك - مختار الخزان*.

He completed the present work in A.H. 770 = A.D. 1368.

The work is divided into two *Maqâlah*.

Maqâlah I treats of the simple drugs, in alphabetical order, fol. 3.^b

Maqâlah II on compound medicaments, in sixteen chapters, fol. 251.^b

A very old copy of the work, dated A.H. 805, is noticed in *Ethé, India Office Lib. Catalogue*, No. 2289. See also *Rieu* ii, p. 469; *E. G. Browne Camb. Catalogue*, p. 212; *Ethé, Bodl. Lib. Catalogue*, Nos. 1581-1584; *Hâj. Khal.* vol. i, p. 197.

Lithographed, Cawnpore, 1879.

Written in minute *Nasta'liq* within gold and coloured borders, with an illuminated head-piece at the beginning of each *Maqâlah*.

The original folios are placed in new margins. The colophon is dated 24 *Ramadhân*, A.H. 996.

Scribe: *برهان*.

The seals of the kings of Oude, *Sulaymân Jâh*, *Amjad 'Alî* and *Wâjîd 'Alî*, are found at the beginning and end of the copy.

No. 969.

fol. 461; lines 17; size $10\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of Hâjî Zayn-ul-'Attâr's Ikhtiyârât-i Badî'i, beginning as above.

Maqâlah I, fol. 4.^b The names of the drugs, with their correct reading, are written in a bold hand on the margins throughout.

Maqâlah II, fol. 385.^b

Written in ordinary Nasta'liq within gold and coloured borders with an illuminated head-piece at the beginning of each *Maqâlah*.

A seal of Munshî Muḥammad Ṣafdar 'Alî Khân, dated A.H. 1277, is found on the title-page.

Not dated; apparently early 19th century.

No. 970.

fol. 130; lines 28; size $9\frac{1}{4} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

کفایۃ مجاہدینہ

KIFÂYÂH-I MUJÂHIDÎYAH.

A work on medical science.

Author: Manṣûr bin Muḥammad bin Aḥmad bin Yûsuf bin Ilyâs منصور بن محمد بن احمد بن يوسف بن الياس.

Beginning:—

شکرو سپاس مر خالقى را که در خلقت انسان دقایق حکمت او
بى پایان است انعم *

According to Rieu, p. 470; Ethé, Bodl. Lib. Catalogue, No. 587; Ethé, India office Lib. Catalogue, No. 2297, the work was dedicated to Sulṭân Zayn-ul-'Âbidin of Kashmîr (A.H. 826-877 = A.D. 1423-1472), and not to 'Alâ-ud-Dîn Muḥammad Khiljî, as wrongly asserted by the authors of the Leyden Catalogue, vol. iii, p. 276. In the present MS. the name of the person to whom the work is dedicated is omitted. The author also wrote a medical treatise on the anatomy of the human body, entitled *نشریم منصورى* (lithographed at Delhi, A.H. 1264, Lahore, 1889, and 1895). The present work, also

called *كفائۀ منصوري* (as in the colophon of this copy), is divided into two *Fann*. The first, subdivided into two *Qism*, treats of theoretical and practical medicine, and the second, consisting of two *Maqâlah*, deals with simple and compound medicaments. Cf. *Âsaf. Lib. vol. i. p. 966*.

For further particulars of the work and the author see the Catalogues referred to above. The work has been lithographed, under the title *كفائۀ منصوري*, Lucknow, 1869 and 1873; and with a Hindûstânî translation and commentary by Ġulâm Ġilânî bin Muḥammad Ibrâhim, in Amritsar, 1911.

Written in minute *Nim-shikast*. The colophon, dated Šafar, A.H. 1209, says that the MS was copied from a copy belonging to Ḥakīm Muḥammad Fârûq.

Scribe : حميد الدين حسيني.

No. 971.

fol. 627 : lines 20 ; size $11 \times 6\frac{1}{2}$; $7 \times 5\frac{1}{2}$.

خلاعة التجارب

KHULÂŞAT-UT-TAJÂRIB.

A work on practical medicine, containing prescriptions for the treatment of the diseases of the various parts of the human body from the head downwards.

Author: Amîr Bahâ-ud-Daulah ibn Amîr Sirâj-ud-Dîn Shâh Qâsim Muḥammad ul-Ḥusaynî un-Nûr Bakhshî امير نساء الدوله ابن امير سراج الدين شاه قاسم ابن امير شمس الدين محمد الحسيني النوري بخشي

Beginning :—

حمد بلا احصي حكيمي را كه بكمال حكمت و وفور عذائيت و فدرت ماهيت اشرف انساني را از خزائنه جود خلعت وجود پوشانيد اليه *

In the colophon the author is designated thus : امير نساء الدوله ابن امير الكبير امير سراج الملك و الدين شاه قاسم ابن ... امير شمس الملك ... و الدين محمد الحسيني النوري بخشي.

We learn from the short preface that the author wrote this work in Turusht, one of the dependencies of Ray, in A.H. 907 = A.D. 1501. 1502, and divided it into the following twenty eight *Bâb* ... تاليف ابن رساله ... در اوان سنه سبع و تسعمائة در مسكن طرشت من قراء راز اتفاق افتاد.

Contents :—

- I. fol. 2^a. باب اول در بیان آنچه دانستن آن موقوف علیه حفظ صحت
و مزاج است بر وجه کلی *
- II. fol. باب دوم در بیان حفظ الصحة که اعظم مقاصد طبیعی است
- III. fol. 53^b. باب سوم در بیان تدبیر اطفال و بمران و ناقهان و مرتاضان
دععب و اعراض منفرطه نفسانی و آنهای بد
و هواهای مضر و استغراغات *
- IV. fol. 110^b. باب چهارم در بیان تدابیر آنچه بترتیب بدن متعلق است
- V. fol. 126^b. باب پنجم در بیان اقسام امراض
- VI. fol. 149^a. باب ششم در بیان حمیات و اسباب و علامات و معالجات آنها
- VII. fol. 199^a. باب هفتم در بیان حصبه و جدری
- VIII. fol. 257^b. باب هشتم در احوال دماغ و بیان آن
- IX. fol. 304^b. باب نهم در بیان احوال چشم
- X. fol. 327^b. باب دهم در بیان احوال گوش
- XI. fol. 336^a. باب یازدهم در بیان احوال بینی
- XII. fol. 345^b. باب دوازدهم در بیان احوال دمان
- XIII. fol. 355^b. باب سیزدهم در بیان احوال حلق
- XIV. fol. 382^a. باب چهاردهم در بیان احوال دل
- XV. fol. 389¹. باب یانزدهم در بیان احوال مری و معدة و کرب و صفاق
- XVI. fol. 416^a. باب شانزدهم در بیان بعضی امراض که اکثر اطباء این ممالک
تخصیص آنرا بعضوی معین مناسب ندانسته اند
و بمناسبت بعضی امراض ذکر آن کرده اند *
- XVII. fol. 422^b. باب هفدهم در بیان احوال جگر و مراره
- XVIII. fol. 447^a. باب هجدهم در بیان احوال سپرز
- XIX. fol. 452^a. باب نوزدهم در بیان احوال روده
- XX. fol. 484^a. باب بیستم در بیان امراض مقعد
- XXI. fol. 492^b. باب بدست و بکم در بیان احوال گرده
- XXII. fol. 501^a. باب بیست و دوم در بیان احوال متانه
- XXIII. fol. 515^b. باب بیست و سوم در بیان احوال آلات تناسل
- XXIV. fol. 529^b. باب بیست و چهارم در بیان احوال آلات تولید و پستان
- XXV. fol. 553^b. باب بدست و پنجم در بیان امراض پشت و مفاصل و پایها
- XXVI. fol. 563^a. باب بیست و ششم در بیان سموم و ادویه زانکار و حیوانات
ذات سم کننده و ترافات مطلقا *

- XXVII. fol. 603^b. باب بیست و هفتم در بیان بعضی از ترکیبات که عمده اند
در معالجات *
- XXVIII. fol. 621^a. باب بیست و هشتم در بیان بعضی الفاظ عربیه که متعارف
اطفا است *

A portion of the work containing the last twenty *Bāb* is noticed in Ethé, India Office Lib. Catalogue, No. 2955. (Comp. Hāj. K̲hal. vol. III, p. 164. In the lithographed edition, Lucknow, A.H. 1282, the work is wrongly ascribed on the title-page to Ḥakīm Muḥammad ‘Alī K̲h̲ān, who died in A.H. 1162 = A.D. 1748, i.e., two hundred and fifty years after the composition of the work.

The colophon says that this copy was transcribed from a MS. which was copied from the author's autograph copy.

Written in a clear Naskh within coloured borders, with an illuminated head-piece and a double-page ‘Unwān.

Dated A.H. 1070.

Scribe : شرف الدین علی العسینی الراهدی الکبیری.

The seals of Nawwāb Sayyid Vilāyat ‘Alī K̲h̲ān and Sayyid K̲h̲w̲ur̲sh̲īd Nawwāb of Patna are found at the beginning and end of the copy.

No. 972.

fol. 315; lines 24; Size $10 \times 7 : 6\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the K̲h̲ulāṣat-ut-Taj̲ārib, beginning as above.

The colophon, dated 11 Muḥarram, A.H. 1022, says that this MS., was copied from a copy transcribed from a copy transcribed from the author's copy.

Written in small Nasta‘liq with occasional emendations in the margins.

Scribe : ابن حدرقلی.

No. 973.

fol. 327 ; lines 21 ; size $10 \times 5\frac{1}{2}$; 8×4 .

The Same.

A large part of the same *Khulâṣat ut-Tajârib*. The first eight *Bâb* and part of the ninth are missing. The copy opens abruptly in the ninth *Bâb* with the following words :—

.....ماليدين نافع بود والله اعلم برده رطوبتى بود كه در درون پلك
جمع آيد النخ *

The tenth *Bâb* begins thus on fol. 12a. باب دهم در بيان احوال گوش

ز تركيب و وضع وقوت سامعه النخ *

Written in fair Indian Ta'liq

Not dated ; 19th century.

No. 974.

fol. 235 ; lines 29 ; size $14 \times 8\frac{1}{2}$; $11\frac{3}{4} \times 6\frac{1}{2}$.

The Same.

Another copy of Bahâ-ud-Daulah's *Khulâṣat-ut-Tajârib*, beginning as usual.

The preface is preceded by an enumeration of the chapters.

Written in ordinary Nasta'liq.

Dated Rajab, A.H. 1085.

Scribe : عمر عقيم الحسينى.

No. 975.

fol. 343 ; lines 25 ; size 12×8 ; $9 \times 5\frac{1}{2}$.

معدن الشفاء سكندر شاهى

MA'DAN-USH-SHIFÂ-I SIKANDAR
SHÂHÎ.

A work on medicine.

Author : Bhûwah bin *Khawâṣ Khân* خواص بن بھوہ.

Beginning:—

مزاج امتزاج غذاء اربعه و باغديۀ خواص اشياء حواس خمس قالب
ضعيف و جسمان نحيف النخ *

The beginning of this copy is quite different from that of the copies noticed in Rieu ii. p. 471; Ethé, Bodl. Lib. Catalogue, No. 1592. and Ethé, India office Library Catalogue, No. 2305, although the substance of the preface, as given in Rieu, is the same as here.

Firishtah, vol. i. pp. 330, 345 and 350, and the author of the *Tabaqât-i Akbar Shâhi* mention that Bhûwah, son of Khawâs Khân, was a great noble of Sikandar Shâh Lodi's time (A.H. 894-923 = A.D. 1489-1517). He was put to death by Sultân Ibrâhîm Shâh, (the successor of Sikandar Shâh) in A.H. 925 = A.D. 1519.

The composition of the work, which the author compiled and translated from Sanskrit works enumerated in the preface, was completed in A.H. 918 = A.D. 1512, 1513. The work, also known as *طب سکندری*, is divided into a *Muqaddimah* and three *Bâb*, described in the Catalogues mentioned above.

Lithographed, Lucknow. 1877 and 1889.

A full Table of Contents, occupying eight pages, is given at the beginning of the copy.

Written in ordinary Nasta'liq, with an illuminated head-piece.

Dated 18 Ramadân, A.H. 1082.

No. 976.

fol. 76; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$: $7 \times 3\frac{1}{2}$.

رياض الادويه

RIYÂD-UL ADWIYAH.

A treatise on simple and compound medicaments.

Author: Yûsuf bin Muḥammad, with the *takhalluṣ* Yûsufيوسف

بن محمد المتخلص به يوسف *

Beginning:—

الحمد لله الذى خلق لكل داء دواء وجعل حبيبه لعلال القلوب شفاء

النخ *

The author, who flourished under Bâbur and Humâyûn, was a native of Harât, and compiled a work on the epistolary art called *مدافع الانشا* in A.H. 940 = A.D. 1533. His other medical works are *قصدہ فی حفظ الصحت*, written in A.H. 913 = A.D. , dedicated to Bâbur, A.H. 937 = A.D. 1530; *علاج الامراض*, a versified treatise of therapeutics; see Rieu ii, p. 475; Ethe India Office Lib. Catalogue, No. 2304; Ethé. Bodl. Lib. Catalogue, No. 1591; Hâj. Khal. ii, p. 564.

The Riyâd-ul Adwiyah is noticed in Rieu ii, p. 840. It is divided into two *Bâb* devoted to simple and compound medicaments, in alphabetical order.

Written in hasty Nasta'liq.

Dated A.H. 1193.

Scribe : غلام علی.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 977.

fol. 105; lines 17; size $9\frac{1}{2} \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of Yûsufi's Riyâd-ul Adwiyah, beginning as usual. This copy, written in different hands, is dated 1191 Faşlî.

The original tract is followed by a collection of prescriptions, written in the same hand as the latter portion of the copy.

No. 978.

fol. 254; lines 13-17; size $10 \times 5\frac{1}{2}$; 7×4 .

بحر الجواهر

BAHR-UL JAWAHIR.

A dictionary of technical terms relating to medical science.

Author: Muḥammad bin Yûsuf-ut-Ṭabîb ul-Harawî محمد بن يوسف الطبيب الهروى *

Beginning :—

حمد العلم احدى ذوى الانعام تحقيق النخ *

The work begins with an Arabic preface in which the author dedicates the work to Zāhir-ud-Dīn Muḥammad, better known as Amir Beg, whose name is introduced thus:—

ظهير الدولة و السعادة و الدنيا و الدين محمد المشتير بامير بيگ *

It is doubtful whether the present author is the son of the well-known physician Yūsuf bin Muḥammad who flourished under Bābur and Humāyūn and wrote several medical works (see No. 976).

The work is arranged in alphabetical order and comprises the names of drugs with their uses, botanical and anatomical terms, the various diseases, etc.. etc.

Edited by Huḳeem Abdool Mujeed. Calcutta, 1830.

A very incorrect copy, written in bad Ta'liq, with marginal notes.

Not dated; 19th century.

No. 979.

fol. 258; lines 21; size $9 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of Muḥammad bin Yūsuf's Baḥr-ul Jawāhir, beginning as above.

The names of drugs, arranged in alphabetical order, are written in red.

Written in fair Naskh.

Not dated; 19th century.

No. 980.

fol. 66; lines 15; size $8\frac{1}{4} \times 5$; $5 \times 2\frac{1}{2}$.

مطلب المباشرين

MATLAB-UL MUBASHIRĪN.

A treatise on sexual intercourse and treatment for increasing or restoring virile power.

Author: Muḥammad Ḥakīm Gilānī محمد حكيم گيلانى

Beginning:—

حمد و سپاس و ثنائى بى قياس صانع حكيمى را كه بيد قدرت و بقلم

ارادت النجم *

The royal personage to whom the work is dedicated is Mirân Muḥammad Shâh, whose name is introduced after a series of hon-
orific titles. He is probably identical with Mirân Muḥammad Shâh
Fârûqî of Gujarât, who reigned from A.H. 943-944 = A.D. 1536-1537.

The work is divided into four *Fann* and a *Khâtimah*, each *Fann*
consisting of several *Fasl*.

Written in fair Nasta'liq.

Not dated: 18th century.

No. 981.

foll. 121; lines 19; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

قرا بادین شفا ئی

QARÂBÂDÎN-I SHIFÂ'Î.

A pharmacopœia or description of medical drugs, arranged in
alphabetical order according to the first letter.

Author: Muẓaffar bin Muḥammad ul-Ḥusaynî ush Shifâ'î مظفر بن
محمد الحسینی الشفا ئی *

Beginning:—

الحمد لله الحكيم العليم والصلوة على وبعد پرشیده نمائد

که فقیر حقیر مظفر بن محمد بن الحسینی الشفا ئی الخ *

The author was a native of Kāshân, and died in A.H. 963 = A.D.
1556. See Rieu ii. p. 474; Ethé. Bodl. Lib. Catalogue, No. 1594;
Ethé, India Office Lib. Catalogue, Nos. 2310-2312; Āṣaf Lib. vol. i,
p. 964. Lithographed (on margin of *Dakā Ullah Khân's* ذکائی
قرا بادین on the same subject), Dihli. 1865.

The first drug described is انوش دارو.

Written in a learned Ta'liq, with marginal notes and emend-
ations.

Not dated; 18th century.

A note on the fly-leaf at the beginning says that this MS. be-
longed to the donor's brotner Muḥammad Ismâ'il bin Maulavi Shaykh
Muḥammad Bakhsh Khân Siddiqî.

Another note on the same page is dated 15 Shawwâl. A.H. 1186.

No. 982.

fol. 96; lines 19; size $10\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

The Same.

Another copy of *Shifâ'i's* *Qarâbâdin*, beginning as above.
Spaces for headings are left blank in the latter half of the copy.

Written in ordinary *Nasta'liq*.

Dated 9 *Ramaḍân*, year not given, apparently 19th century.

Scribe: *کرم الدین ولد شیخ صبیح الدین بن شیخ بدرالدین*.

No. 983.

fol. 170; lines 11; size $8\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3$.

The Same.

Another copy of *Shifâ'i's* *Qarâbâdin*, beginning as usual.

Written in fair *Ta'liq*.

Not dated; 19th century.

No. 984.

fol. 135; lines 25; size $9\frac{1}{4} \times 7$; $7 \times 4\frac{1}{2}$.

انیس الاطبا

ANÎS-UL-AṬIBBÂ.

A fragment of a manual of medicine.

Author: Abul *Khayr* Muḥammad bin Muḥammad ul-Fârisi
ابو الخیر محمد بن محمد الفارسی.

Beginning:—

حمد نا محدود قادری حکیم را سزاوار است که مصور صنعتش از

ترکیب اجسام متخالفه النج *

The work is divided into two *Ṣaḥîfah*, each consisting of numerous subdivisions:

Ṣaḥîfah I on theoretical medicine, *در طب نظری* fol. 2^a.

Ṣaḥîfah II on practical medicine, *در طب عملی* fol. 72^b.

The general arrangement is that diagnosis of diseases is given first; after which follows the 'symptoms' and then 'treatment.'

The MS. is defective towards the end, nearly one-fourth of the second *Ṣaḥīfah* being missing. There are several *lacunae* in the copy, and the folios are misplaced in several places.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 16th century.

No. 985.

fol. 24: lines 18-23: size $8\frac{1}{2} \times 6\frac{1}{4}$; $7 \times 4\frac{3}{4}$.

مفردات

MUFRIDÂT.

A medical tract treating for the most part of simple medicaments, but also of some compound medicaments for various diseases of the human body from the head downwards.

Author: Muḥammad Ma'sûm bin Sayyid Ṣafâ'î ul-Ḥusaynî ul-Turmuḍî ul-Bhakarî with the poetical *nom de plume* Nâmî: معصوم بن سعد صفای الحسینی الترمذی اصلاً و البکری عسکناً و النامی تخلصاً.

Beginning:—

حمد خداوند گو کش بدر کبریا هست برابر بهم حشمت شاه و گدا

The author, already mentioned in connection with his more popular work *Târikh-i Sind* (see No. 599), says in the preface to the present work that he compiled it from the *Ikhtiyârat-i Badî'i* and some other medical works for the convenience of medical students. At the end the work is called طب نامی, which, however, seems to be another work of the author.

It is divided into twenty-six *Bâb*, each consisting of several *Faṣl*. Each *Faṣl* is devoted to a particular disease, under which its remedies are given.

Written in ordinary Ta'liq.

Dated Shawwâl, A.H. 1110, the 23rd regnal year of 'Âlamgîr.

The MS. is in a damaged condition, the folios having separated from the binding.

No. 986.

foll. 158; lines 9; size $9 \times 6\frac{1}{4}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

A treatise on sexual science. with medical advice.

Author: Tāhir طاهر.

Beginning:—

خدای که دیده نمی شود و صورت و شکل ندارد *

In the beginning the author speaks of the Emperor Jahāngir in the present tense. and to him he. most probably, dedicated the work:

نور الدین محمد جهانگیر بادشاه زهی پیدایش و زندگانی ثمره
بخش.....چهار بید که عبادت از کتاب هندی آسمانی است بدل
میدارند و شب و روز در آرام و فراغت میگذرانند و آثار غم و الم در خواب
هم نمی بینند *

Later on the author says that he composed the work in 1678 Hindi year; (i.e., the Bikramājīt Sanbat) = A.D. 1622. He divided it into nine *Faṣl*.

The style is bad and confusing.

Written in fair Ta'liq.

Dated 21 Jumādā I. A.H. 1238.

No. 987.

foll. 75; lines 17; size 8×5 ; $6 \times 3\frac{1}{2}$.

دستور الاطبا

DASTŪR-UL-AṬIBBĀ.

A treatise on medicine according to the Indian system.

Author: Muḥammad Qāsim Hindū Shāh Astarābādī. better known as Firīshṭah فرشته المعروف به فرشته.

The MS. is defective towards the beginning. and opens abruptly with the following words:—

.....و از خود بر صفحه روزگار یادگاری گدارم *

The author, well known for his popular general history of India تاریخ فرشته, has already been noticed in this Catalogue. No. 538.

The work also styled اختيارات قاسمی, consists of a *Muqaddimah*, three *Maqālah* and a *Khātimah*, described in Rieu, Supplt. p. 113; Ethé, India Office Lib. Catalogue, Nos. 2318-2324; W. Pertsch, Berlin Catalogue, p. 580; Ethé, Bodl. Lib. Catalogue, No. 1601. Comp. also Hāj. Khal. iii, p. 225.

The present MS. comprises only the first *Maqālah* on simple drugs and ailments, arranged in alphabetical order.

The MS. is in a damaged condition, and there are *lacunae* in several places.

Written in ordinary Nasta'liq.

Not dated; 17th century.

No. 988.

foll. 110; lines 19; size $9\frac{3}{4} \times 6$; $8\frac{1}{4} \times 4\frac{1}{4}$.

الفاظ ادويه

ALFĀZ-I ADWIYAH.

A description of drugs.

Author: Nūr-ud-Dīn Muḥammad 'Abd Ullah bin Ḥakīm 'Ayn-ul Mulḥ Shīrāzī نور الدين محمد عبد الله بن حكيم عين الملك شیرازی.

Beginning:—

هو الله احد الله الصمد كه پایه حقیقت بیچونیش از دایره
دریافت و احاطه شناخت برتر است *

Muḥammad 'Abd Ullah, who edited the private letters of his uncles Abul Faḍl and Fayḍi (see Ethé, Ind. Office Lib. Catalogue, Nos. 287 and 1479) and is himself the author of several *Inshās* (see Ethé, India Office Lib. Catalogue No. 2066) as well as of the Ṣufic work *معرايب الوجود*, noticed in the aforesaid Catalogue No. 1925, 15, says in the preface to the present work that he wrote it at the time of the accession of Shāh Jahān, A.H. 1038 = A.D. 1628, for which year the title of the work forms a chronogram. The author further adds that he has taken the medical terms from the Greek, Arabic, Latin, Spanish, Hebrew, Syriac, Berber, Turkish, Persian and Hindi languages.

The work is divided into a *Muqaddimah*, a *Natijah* and a *Khātimah*, as follows:—

Muqaddimah in four *Fā'idah*, fol. 4^b.

Natījah: Dictionary of drugs, arranged in alphabetical order, according to the first and second letters of each word, fol. 10^a.

Khâtimah, on six useful medicaments not found in ancient works, fol. 99^b.

The author uses the following abbreviations in the work:—

ییدوست = ی : رطوبت = ر : برودت = ب : حرارت = ح : طبع = ط
بدل = ل : مصلح = ص : شربت = ش : فوت = ق : معتدل = مع

For other copies see Ethé. Bodl. Lib. Catalogue Nos. 1603 and 1604; Ethé, Ind. Office Lib. Cat. Nos. 2325–2327. Another medical work by this author, entitled *فستاس الاعطای*, composed, A.H. 1050 = A.D. 1640, is noticed in W. Pertsch. Berlin Catalogue, p. 587.

The *Alfâz-i Adwiyah* has been lithographed in Delhi and Madras, A.H. 1265; with an English translation by F. Gladwin, Calcutta, 1793. For other editions see Catalogue of Printed Books in the Brit. Mus. by Edwards. p. 442.

Written in ordinary Nasta'liq.

Dated Şafar, the fifth regnal year of 'Âlamgir II.

Scribe : کونم الدین وادشېخ صېح الدین بن شېخ بدر الدین ناشدده قصه مندر

No. 989.

fol. 358; lines 15: size $4\frac{1}{2} \times 5$; 6×3 .

قربادین معصومی

QARÂBÂDÎN-I MA'ŞÛMÎ.

A treatise on compound medicaments.

Author: Ma'şûm ibn Karim-ud-Din ush-Shûstari ush-Shîrâzi
معصوم ابن کریم الدین الشوستری الشیرازی

Beginning:—

تعمیدی که لسان اعتدال تدکار مسبحان صوامع افلاک در اظهار و
تکرار آن معجز قابل و معترفست الخ *

The author tells us in the preface that he compiled this work from several old and modern works, with some useful additions of his own, in A.H. 1059 = A.D. 1649, and divided it into a *Muqaddimah*, seven *Maqâlah* and a *Khâtimah*, fully enumerated at the beginning.

A copy of the work is mentioned in Âsaf Lib. vol. i. p. 966.

Written in ordinary Nasta'liq with an illuminated head-piece.

Dated A.H. 1114.

No. 990.

fol. 399 · lines 15; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of Ma'sûm's Qarâbâdin, beginning as above.

This copy is slightly defective towards the end.

Written in ordinary Ta'liq.

Not dated; 19th century.

The MS. is wormed.

A seal of **تاج و احد حسين شطاری**, dated A.H. 1258, is found at the beginning of the copy.

No. 991.

fol. 177; lines 17; size $7\frac{1}{4} \times 4\frac{3}{4}$; 6×4 .

The Same.

Another copy of Ma'sûm bin Karîm-ud-Dîn's Qarâbâdin.

The present copy lacks a few lines at the beginning, and opens thus:—

* اما بعد بررایی صواب نمایی خردمندان خورده بین *

(Corresponding to line 4, fol. 2^b of the preceding copy.

Written in a careless Ta'liq.

Not dated; 19th century.

The MS. is in a damaged condition.

No. 992.

fol. 284; lines 25; size $13\frac{1}{2} \times 8$; $10\frac{1}{2} \times 5$.

علاجات دارا شکوهی

‘ILÂJÂT-I DÂRÂ SHIKÛHÎ.

An encyclopædic work on medicine, in two separate volumes.

The volumes form only a portion of the entire work. The first volume has two endorsements, viz. دارا شکوهی and نسخه دارا تنوعی. On

the title-page of the second volume the work is called ذخیره دارا شکوهی, but in the opening line of the same volume the title given to the work is علاجات دارا شکوهی. A medical work, called علاجات دارا شکوهی, containing similar matters and with the same arrangement, is noticed in Blochet. vol. ii. pp. 103-104. and it seems evident that the two are identical.

According to Blochet the 'Ilâjât-i Dârâ Shikûhî was composed by Nûr-ud-Dîn Muḥammad 'Abd Ullah Ḥakīm Shîrâzî نور الدین محمد عبد الله حکیم شیرازی, and dedicated to Prince Dârâ Shikûh. Blochet's copy, extant in three volumes, lacking one or two pages at the beginning, comprises a prolegomena and ten *Guftâr*, subdivided into several *Asrâr*.

Vol. I.

This volume opens abruptly with a section dealing with advice, instructions and precautionary measures for travellers:—

سخن سیوم در تدبیر مسافران و اصحاب عساکر مشتمل بر پنج حرف -
اگر نیت سفر دراز دارد اول فصد کند پس مسهل خورد الخ *

Then follows the third *Asrâr*, in two *Tadbîr*, as follows:—

Tadbîr I, fol. 3^a, on edibles ماکول, such as grains, meat, fish, fruits, herbs, boiled and cooked things, and on kitchen recipes, simple substances and drugs of any kind. etc., etc.

Tadbîr II, fol. 80^b, on potables مشروب, such as beverages, agreeable drinks, etc., etc. It ends with some prescriptions and remedies for particular diseases.

Written in ordinary Ta'liq.

Not dated; apparently 19th century.

No. 993.

fol. 553: lines 12-17: size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

علاجات دارا شکوهی 'ILÂJÂT-I DÂRÂ SHIKÛHÎ.

Vol. II.

This MS., which is endorsed on the title-page 'the second volume of the ذخیره دارا شکوهی, contains only a portion of it and begins at once with the eighth *Guftâr* thus:

گفتار هشتم علاجات دارا شکوهی در استعمال و فصد و حجامت *

The earlier part of this volume treats of the anatomy of the human body, containing descriptions of the various nerves, veins, muscles, etc., venesection and phlebotomy. It ends with the thirty-fourth *Asrâr*. The latter portion contains for the most part prescriptions, arranged under the various diseases for which they are intended.

Full-sized anatomical illustrations are given on foll. 20^b, 27^b, and 36^b.

Written in ordinary Ta'liq.

Dated 19 Jumâda II; year illegible. Apparently 18th century.

No. 994.

foll. 357; lines 24; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{3}{4}$.

تحفة المومنين

TUHFAT-UL-MU'MINÎN.

The well-known work on materia medica.

Author: Muḥammad Mu'min Ḥusaynî Tanakâbunî محمد مومين حوسيني تانكالبوني *
حسنی تانكالبوني *

Beginning:—

سبحانك اللهم يا فدوس و يا طبيب النفوس *

The author's father (Mîr Muḥammad Zamân Tanakâbunî) and grandfather were the court physicians of the Şafawî kings. The work is dedicated to Shâh Sulaymân (A.H. 1077-1105 = A.D. 1666-1694), to whose court the author was attached. We learn from the preface that the author's main object in writing the present work was to correct the errors and the inaccuracies which he noticed in the *Ikhtiyârât-i Badî'i* (see No. 968 in this Catalogue). He based it on the Arabic medical work entitled *معالم السع الطيب جملة*, also styled *جامع بغدادى*, and several other Arabic and Indian medical treatises.

For full particulars see Rieu ii. p. 476; Ethé, Bodl. Lib. Catalogue, Nos. 1605-1608; Ethé, India Office Lib. Catalogue. 2328-2335; W. Pertsch, Berlin Catalogue, pp. 584-587. See also Kashf-ul-Ḥujub, fol. 31^a. Lithographed in Delhi. A.H. 1266; Işfahân, A.H. 1274, and (Persia), A.H. 1284.

The work is divided into two parts. The first, containing five chapters, is called *Tashkhiṣ* and the second, called *Dasturât*, consists of three *Qism* of which the third is wanting in the present and all copies extant.

At the end is found a section called دستور العمل on the different kinds of fever, consisting of a *Muqaddimah*, five *Faṣl*, and a *Khâtimah*, beginning:—

وهو يسقى بلطفه الكريم الخ *

Written in small Nasta'liq with an illuminated head-piece.

The colophon on fol. 349^b is dated 6 Dūlqa'd. The year is not given, apparently 18th century.

Explanatory marginal notes, written in the same hand as the text, are found throughout.

The seals of Sayyid Khwushîd Nawwâb and Sayyid Vilâyat 'Alî Khân of Patna are affixed at the beginning and end of the copy.

No. 995.

fol. 298; lines 24; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

The Same.

Another copy of Mu'min Husaynî's Tuhfat-ul Mu'minin, beginning as above.

The Dastûr-ul 'Amal is wanting in this copy.

Written in fair Naskh.

Dated 4 Shawwâl, A.H. 1130.

Scribe: ابن ملا برزو رستم.

The seals of Sayyid Khwushîd Nawwâb and of Sayyid Vilâyat 'Alî Khân of Patna are found at the beginning and end of the copy.

No. 996.

fol. 459; lines 19; size $11\frac{3}{4} \times 7\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{3}{4}$.

The Same.

Another copy of the same Tuhfat-ul Mu'minin, without the Dastûr-ul 'Amal.

Written in ordinary Ta'liq within coloured borders with an illuminated head-piece.

Dated 24 Muḥarram, A.H. 1240.

Scribe: نوازش حسن انصاری.

No. 997.

fol. 428; lines 19; size $9\frac{1}{4} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

The Same.

A defective copy of the same Tuhfat-ul Mu'minin. beginning as usual.

It breaks off with the third *Tashkhis* on the nature and properties of simple drugs and ailments, arranged in alphabetical order. The last two *Tashkhis* of the first part and the entire second part are wanting.

Written in ordinary Ta'liq.

Not dated; early 19th century.

No. 998.

fol. 173; lines 17; size $9\frac{1}{2} \times 6$; $7 \times 4\frac{1}{4}$.

The second *Qism* of the *Dastûrât* of the Tuhfat-ul Mu'minin on compound medicaments.

Beginning:—

قسم ثانی از دستورات جامع موسوم بتحفة المومنین که آن
مشمول است بر تشخیصات و دستورات در بیان اعمالی که متعلق است
بادویه مرکبه *

Written in ordinary Ta'liq.

Dated Monday 3 Shâ'bân. the forty-fifth year of Shâh 'Âlam's reign.

No. 999.

fol. 404; lines 15; size $9\frac{1}{4} \times 6$; $7 \times 3\frac{3}{4}$.

قربادین جلالی

QARÂBÂDÎN-I JALÂLÎ.

A work on compound medicaments.

The name of the author is partly wormed. The portion extant is
حاجی جلال بن امین الطیب المرشدی الکازرونی

Beginning :—

الحمد لله رب العالمين أما بعد بدانکه این مقالات

دوم از کتاب احتیارات بدیعی که ذکر کرده در مرکبات النج *

The author tells us in the preface that the author of the *Ikhtiyārāt-i Badī'i*, d. A.H. 806 = A.D. 1403, (see No. 968) had omitted a good deal in his second *Maqālāh* on compound medicaments. Our author therefore removed the deficiencies of the said work by additions from other medical works, as well as from the experience he had gained from experts, and thus compiled the *Ikhtiyārāt-i Badī'i* in its complete form. It is further said that Hājī Jalāl prefixed a *Muqaddimah* to the first *Maqālāh*, and at the end of each *Bāb* added a *Faṣl* from the *Dakḥirah-i Khwārazm Shāhi* (see No. 962).

A copy of this work is mentioned in Āṣaf Lib. vol. i, p. 964.

The MS. is defective towards the end, and headings are omitted in many places.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1000.

fol. 48; lines 22; size 7×4 ; $5\frac{1}{2} \times 2\frac{1}{2}$.

خرقه

KHIRQAH.

A treatise on sexual intercourse.

Author: Murtaḍā Qulī Shāmlū مریضی قلی ساملو.

Beginning :—

سبحان الله رنگ آمیزی بساط حمد و سپاس حکیمی که خرقه

معروف را بر قامت محیی مزاجان النج *

The author's father, Hasan Beg Shāmlū, was the governor of Khurāsān, and died towards the end of Shāh Ṣafī's reign (A.H. 1038–1052 = A.D. 1629–1642). Murtaḍā Qulī flourished under Shāh Sulaymān (A.H. 1077–1105 = A.D. 1667–1694), who appointed him to the government of Qum. He was a good poet, and also wrote a beautiful *Shikastah* hand.

The work, dedicated to Shāh Sulaymān, is divided into thirty sections termed بخشه. See Rieu ii, p. 794.

There is a lacuna after fol. 47.

Written in fair Naskh.

Not dated; 18th century.

The seals of the last two *ex-kings* of Oude are found at the end of the copy.

No. 1001.

fol. 372; lines 23; size $11\frac{1}{4} \times 6\frac{3}{4}$; $7\frac{3}{4} \times 4$.

طِبُّ اكْبَرِي

ṬIBB-I AKBARĪ.

A work on the symptoms of diseases and their treatment, translated, with additions, from the Arabic work شرح اسباب و علامات of Nafis bin 'Iwād Kirmānī (d. after A.H. 850 = A.D. 1446).

Translator: Muḥammad Akbar, commonly called Muḥammad Arzānī, bin Ḥājī Muqīm مقیم ارزانی بن حاجی.

Beginning:—

صحیح ترین کلامی که مشام ناطقه دانش آیین را که آئینه ادراک
معسوسات و معقولات است الخ *

The title of the work, given in the preface to this copy, is
طِبُّ اكْبَر.

The translator, a renowned physician of India, flourished in the reign of Aurangzib, to whom the work is dedicated. He left several other medical works; viz. میزان الطب (see No. 1005), معجزات مفرح القلوب (lith. Bombay A.H. 1286; Lucknow, A.H. 1280), اکبری (lith. Lucknow, 1882), طب النبی - تعارف الامراض - طب القلوب (see No. 1004).

Muḥammad Akbar completed the translation in A.H. 1112 = A.D. 1700. For other copies see Rieu ii, p. 478; Ethé, India Office Lib. Catalogue, Nos. 2339 and 2340. Printed in Calcutta, 1830; in Delhi, A.H. 1265; in Madras, A.H. 1264; Bombay, 1275 and 1279; in Lucknow, A.H. 1272 and 1289; in Teheran, A.H. 1275; Lahore, 1911.

The work is divided into twenty-seven *Bāb* and a *Khātimah*, described in Ethé, India Office Lib. Catalogue *loc. cit.*

Marginal notes and emendations, written in the same hand as the text itself, are occasionally found.

Written in small Nasta'liq within coloured borders with the headings in red.

Dated, on fol. 369^b, 21 Jumâdâ I, A.H. 1242.

No. 1002.

fol. 452; lines 23; size $12\frac{3}{4} \times 7\frac{1}{4}$: $8\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Another copy of Muḥammad Arzâni's *Ṭibb-i-Akbari*, beginning as above: *مصباح تریں کلامی الخ*.

Written in bad Indian Ta'liq within coloured borders.

Not dated; apparently latter half of the 19th century.

No. 1003.

fol. 269; lines 23; size $12\frac{3}{4} \times 9\frac{1}{2}$: 10×7 .

The same.

Another copy of the preceding work, beginning as usual

A detailed index of the contents is prefixed.

Written in ordinary Ta'liq with the headings in red. Marginal notes and emendations are found here and there. The seals and signatures of sayyid *Kh*hwurshid Nawwâb and Sayyid Vilâyat 'Alî *Kh*ân of Patna are found in the copy.

Written in Indian Ta'liq.

Not dated; apparently early 19th century.

No. 1004.

fol. 217; lines 19; size $9 \times 5\frac{3}{4}$; 7×4 .

قربادین قادری

QARÂBÂDÎN-I QÂDIRÎ.

A work on compound medicaments by the same Muḥammad Akbar Arzâni.

Beginning:—

ثناى كه شايان جذاب مستطاب حضرت السى تعالى است الخ *

In the preface the author after enumerating his previous six compositions, viz. *ميران الطب - مفرح القلوب - طب الاكبر - تلخيص طب النبى* - *معجزات اكبرى* and *تعارف الامراض*, says that he commenced to write the present work in A.H. 1126 = A.D. 1714, and according to Rieu ii. p. 480, he was still engaged on it in A.H. 1130 = A.D. 1718.

According to the preface the work is divided into twenty-two *Bâb*, but the present MS. comprises the first thirteen only.

The author says that he belonged to the Qâdirî order, and therefore entitled the work after the holy name of the great saint 'Abd-ul Qâdir Jilânî.

Comp. Ethé. India Office Lib. Catalogue. No. 2344.

Printed in Bombay A.H. 1277 and in Delhi. A.H. 1286; Lucknow, 1886.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1005.

fol. 519 · lines 9; size $9 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$

میزان طب

MÎZÂN-I ṬIBB.

A hand book of medicine by the same Muḥammad Akbar.

Beginning :

الحمد لله رب العالمين..... اما بعد العبد الجانى محمد

ارزاني المسمى به محمد اكبر ميگويد *

In the short preface the author tells us that he wrote this *مختصر* or manual for the use of his own children and other students of medicine.

The work is divided into three *Maqalah*, as follows :—

I. On the symptoms and qualities of heat, cold moisture and dryness, fol. 2^a.

II. On simple and compound medicaments, fol. 5^a.

III. On diseases and their treatment, fol. 59^b.

See Rieu ii, p. 479; Ethé, Bodl. Lib. Catalogue, No. 1612 Lithographed, Calcutta. 1836; Cawnpore 1876; and Lucknow, A.H. 1318.

Written in large Indian Ta'liq.

Not dated; 19th century.

No. 1006.

foll. 168; lines 15; size $9 \times 5\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

شفاء القلوب

SHIFĀ-UL QULŪB.

A medical tract.

Author Ahmad-ut-Tabīb ul-Barjandi, better known as Jalāl ul-Dīn.

احمد الطیب المدرجندی الشهیر بجلال الدین *

Beginning:—

مکرمه مدرس اسس و سببش بنیاس حکیمی را رواست انخ *

The author tells us in the preface that he wrote this work for 'Umdat-ul-Mulk Nawwāb Amīr Khān, to whom he presented it on the occasion of his (Nawwāb's) visit to Kābul. This Amir Khān, a favourite of Muḥammad Shāh, was appointed Governor of Allāhābād in A.H. 1152 (A.D. 1739) and died A.H. 1159 (A.D. 1747). See Beale's Biographical Dictionary, p. 71.

The work is divided into a *Maqaddimah*, three *Bāb* and a *Khātimah*, with numerous subdivisions styled *Maqālāh*, *Faṣl*, *Mani'at*, *Mallāh*, *Bāḥs*, *Qā'idah*, *Fā'idah*, *Qawwān*, *Fann* and *Talīm*:

Contents:—

on fol. 6 ^a .	مقدمه در بیان شرف علم طب و معرفت آن
fol. 7 ^a .	باب اول در حفظ صحت
fol. 46 ^a .	باب دوم در کفایت علاج
fol. 92 ^a .	باب سوم در ادویه و اعدائے معروده و مرکبه
fol. 161.	خاتمه در معیقات

The paper towards the beginning of the MS. is getting brittle, and the writing in many places is illegible. The latter portion, foll. 122-168, is supplied in a later hand. The MS. is slightly defective towards the end, and breaks off with the words:—

و یک قسم را بطعام امیدوار که بخورد وی میدهد و نصف دیگر..... *

Written in fair Naskh.

Not dated: 18th century.

No. 1007.

fol. 321; lines 25; size $9\frac{3}{4} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 4$.

مخزن اسرار اطبا

MAKHZAN-I ASRÂR-I AṬIBBÂ.

An encyclopædia of medical science.

Author: Muḥammad Mahdi bin Muḥammad Ja'far bin Muḥammad Ḥasan Ṭabib محمد مهدی بن محمد جعفر بن محمد حسن طبیب.

Beginning:—

مخزن متکثرة مرخائفی را که از کمال بدایع مخلوقات انسانرا
لباس و نقد کردیم بفرمایید آدم پوشاید الخ *

The author says in the preface that he compiled the work in Persian from trustworthy works of ancient and modern physicians.

The date of composition, expressed by the title, is A.H. 1170 = A.D. 1757.

The work consists of four *Fann* each of which comprises numerous subdivisions termed *Muqaddimah*, *Maqâlah*, *Maqsad*, *Bâb*, *Maṭlab*, and *Faṣl*, fully enumerated at the beginning. They are as follows:—

I. Definition and utility of medicine; composition and structure of the human body and its organs; health, its preservation and general treatment, etc., fol. 3^a.

II. Compound medicaments, arranged in alphabetical order, fol. 45^v.

III. Simple medicaments, in alphabetical order, fol. 308^v.

The MS. is defective towards the end. It breaks off at the beginning of the third *Fann* with the word بارز. So the greater portion of the third *Fann* and the whole of the fourth are wanting.

Written in minute Nasta'liq.

Not dated; 19th century.

No. 1008.

fol. 251; lines 15; size 12×6 ; $8 \times 4\frac{1}{4}$.

خلاصۃ العیش عالم شاهی

KHULĀṢAT-UL 'AYSH-I 'ĀLM SHĀHĪ.

An exhaustive work on sexual intercourse and similar matters.

Author: Maẓhar Muẓaffar مظہر مظفر.

Beginning:—

حمد بقیاس و ستایش باسپاس آفریدگاری را سرزد که خلقت انسان را

الغ *

From the wordy preface, mostly devoted to the praise of the reigning sovereign Shāh 'Ālam, to whom the work is dedicated, we learn that the author wrote it in A.H. 1177 = A.D. 1763, 1764, the fifth regnal year of that king.

The work consists of two *Matlab*, each subdivided into twenty *Bāb*. A complete index, with reference to the pages, is given on fol. 4^a–6^a.

Matlab I. fol. 4^a.

مطلب اول مجنبی بر احوال و صفات آرایش مردان و حسن
معاشرت و مباشرت ایشان با زنان و بیان مقویات نهیه ادویه و اندیه
و غیر آن *

Matlab II. fol. 64^a.

مطلب ثانوی مختص از برای زنان و بیان مداوی نرسن اعضایی
اینان و صفات زیب و پیرایه با حسن معاشرت و مباشرت و آداب اوصاف
خلوت و ذکر اسرار و حکایات و حرکات و سکونت ایشان که باعث تحریک
نهیه مردان بوده باشد *

A copy of the work, without the author's name, is noticed in Ethé, Bodl. Lib. Catalogue, No. 1628.

Written in fair Indian Ta'liq within coloured borders with an illuminated head-piece and a double-page 'Unwān.

Dated Friday, 12 Rajab, A.H. 1189.

Scribe: محمد مدات الله.

No. 1009.

fol. 167; lines 15; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

تالیف شریف

TÂLÎF-I SHARÎF.

Indian materia medica or a dictionary of simple medicaments.

Author: Hâkim Muḥammad Sharîf Khân son of Hâdiq-ul Mulk Hâkim Muḥammad Akmal Khân ولد حادق الملك. حکیم محمد شریف خان. He died in A.H. 1231 = A.D. 1815.

Beginning:—

برگ درختان سبز در نظر هوشیار - گلهای گوناگون و درختهای موزون

دایلیست ساطع و برهانیست فاطع النجم *

In the preface the author says that the use of Indian drugs in the prescriptions of his ancestors obliged him to have recourse to Hindî works and therefore he, for convenience sake, thought of writing a work on Indian materia medica on the model of اختصارات and نکتة المؤمنین. He further adds that as the works دستور السنود and دارا شکوهی were not up to the mark he removed their deficiencies in the present work. For the names of drugs, he says, he has followed the usage current in Shâhjahânâbâd.

The British Museum copy, Or. 1696, contains a dedication to Shâh 'Âlam (A.H. 1173-1221 = A.D. 1759-1806), and the author's علاج الامراض (See No. 1010) expresses by its title the date of composition, A.H. 1177 = A.D. 1763, 1764.

The names of drugs, arranged in alphabetical order, are followed by their descriptions, properties and uses.

A copy of the work is noticed in Rieu ii. p. 842. Lithographed in Delhi with the الفاء الادوية, A.H. 1265. A second edition, lithographed in Delhi, A.H. 1280, contains also the خواص العوامر or رسالة چوبچینی - رسالة وبا, viz. رسالة خندی and رسالة زبدة الحقائق - رسالة ماکول ومشروب. An English translation, entitled "the Taleef Shereef, or Indian materia medica," was published by Dr. George Playfair, Calcutta, 1833.

The author's medical tract عجالة دافعة was lithographed, Lucknow, 1873.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 1010.

fol. 477; lines 18; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

دلاج الاعراض

‘ILĀJ-UL AMRĀD.

A work on compound medicaments.

Author: Ḥakīm Muḥammad Sharif Khān حکیم محمد شریف خان

Beginning:—

در فیض است مفسرین از کشایش نا امید اینچا.....مفروحی

که باعث تفریح فلوب سودا زدگان النخ *

Muḥammad Sharif Khān, son of Muḥammad Akmal Khān, who has already been mentioned (No. 1009) in connection with his other medical work, نالیف شریف, says in the preface to the present work that in his youth he had written glossaries on شرح موجز که etc., and had collected the prescriptions of his deceased grandfather, father, uncle and others, but, owing to adverse circumstances could not make proper use of them until he was persuaded by his father and some of his friends to write the present work. The title دلاج الاعراض is a chronogram for the date of the completion of the work, A.H. 1177 = A.D. 1763. 1764.

The work is divided into a *Muqaddimah*, twenty *Maqālah* and a *Khātimah*.

Lithographed Lucknow 1879; Delhi, A.H. 1303.

Written in hasty Ta'liq.

Dated 9th April, 1813.

Scribe: خزانچی اعلیٰ ولد رکیت زلی بن میرا اعلیٰ کالنه تساکر ساکن
چکله سکندر آباد *

No. 1011.

fol. 535; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; 8×4 .

ریاض الفوائد

RIYĀD-UL FAWĀ'ID.

A thesaurus of medical sciences.

Author: Muḥammad Amān bin Muḥammad Afdal bin Muḥam

mad 'Arif bin Muḥammad Ḥusayn Mirzā bin Muḥammad Tūlak
Sultān, governor of Tālīqān محمد امان ابن محمد افضل بن محمد عارف
بن محمد حسين ميرزا بن محمد تولک سلطان والی تالقان *

Beginning :—

سپاس بیقیس مر حکیمی را که مغمومان الم عصیان را به دوائی
شفاء رحمت نجات بخشیده الیم *

In a short preface the author tells us that he studied the science of medicine under Shaykh 'Abd-ul Laṭīf bin Shaykh 'Abd-ul Ḥaḡ, and wrote the present work for the benefit of the public.

The work consists of a *Muqaddimah*, two *Fann* and a *Khātimah*, which are enumerated in the preface. Each has numerous subdivisions.

They are as follows :—

Muqaddimah on the utility of medicine, fol. 10^v.

Fann I on theoretical medicine, in seven *Maqālah*, fol. 11^a.

Fann II on practical medicine, also in seven *Maqālah*, fol. 180^v.

Khātimah on miscellaneous subjects, relating to the preservation of health, advice to physicians, etc. etc., in twelve *Faṣl*, fol. 523^a.

A copy of the work is mentioned in Aṣaf Lib. vol. i. p. 956.

Written in ordinary Ta'liq.

Dated A.H. 1187.

No. 1012.

fol. 73; lines 15; size 10 × 6; 7½ × 4.

غیاثیہ

GIYĀSİYĀH.

A hand-book of medicine.

Author: Maḥmūd ibn Ilyās ash Shurāzī محمود ابن الیاس الشمرای

Beginning :

سپاس و ستایش خداوندی را که ذات او بهیچ ذات نمائند الیم *

It is said in the preface that the work is named after Giyāṣ-ud Din Sālār, for whom it was written.

It is divided into four *Maqālah*, as follows :—

I. Theoretical medicine, in eighteen *Bāb* fol. 2^v.

II. Practical medicine; diseases of the various parts of the body from the head downwards, and their treatment, in fifty-nine *Bāb*, fol. 20^a.

III. Simple drugs, fruits, etc, in twenty-eight *Bâb*, fol. 44^v.

IV. Compound drugs, in twenty-two *Bâb*, fol. 54^b.

Written in ordinary Nasta'liq.

Dated 12 *Shawwâl*, the 18th regnal year (?).

No. 1013.

fol. 41; lines 17; size 9 × 6; 6 × 3½.

خلاصة التشریح

KHULÂŞAT-UT-TASHRÎḤ.

A treatise on the anatomy of the human body.

Author: Abd-ur-Razzâq عدد الوراق.

Beginning:—

بسم الله الرحمن الرحيم - هست : اسباب شفی سقیم - لطیف حد
و ثناء حکیمی را سزد که بهر تشریح ابدان انسان النح *

The author tells us in the preface that he learnt the science of anatomy from his master Qutb-ud-Din Muḥammad Âdam, who subsequently gave him a post in the royal hospital, the building of which, says the author, was a most wonderful work of the deceased Sultân. The name of the king to whom the work is dedicated is not mentioned, there being only a series of honorific titles. The author enumerates the following works at the beginning:—

etc. ذخیره — کامل الصناعة — قانون — نشریح

The work is divided into a *Muqaddimah*, six *Faṣl* and a *Khâtimah*, as follows:—

Muqaddimah: the various organs, or component parts of the human body, fol. 3^b.

Faṣl I. Bones, fol. 7^a.

II. Nerves, fol. 15^b.

III. Arteries, fol. 19^a.

IV. Veins, fol. 21^b.

V. Muscles; fol. 26^a.

VI. Complex organs, fol. 28^b.

The *Khâtimah* is wanting.

Written in ordinary Nasta'liq.

Dated Dulhijjah, 19th century.

Scribe: سردها رام کاتبه ساکن قصه "مذخر":

No. 1014.

fol. 22 : lines 15 : size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

دستور الفصد

DASTŪR-UL FAṢḌ.

A treatise on phlebotomy or venesection.

Author : Muḥammad Beg محمد بگ.

Beginning :—

الحمد لله رب العالمين والصلوة على رسوله اما بعد چنين
گويد بنده ضعيف عبد الله القوي محمد بيگ شفر الله له و لوالديه
الخير *

We are told in the short preface that the author compiled this manual from Dakhirah-i Khwārazmshāhi and from other good works, dividing it into six *Bāb*, each consisting of several *Faṣl*. A copy of the work is noticed in *Āṣaf Lib.* vol. i. p. 950.

Written in ordinary T'aliq.

Not dated : 19th century.

No. 1015.

fol. 124 ; lines 29 : size $13\frac{1}{2} \times 9$. $10\frac{3}{4} \times 6$

شفا خانہ

SHIFĀ KHĀNAH.

A dictionary of drugs, with the names in Arabic, with the Persian and Hindūstānī equivalents arranged in alphabetical order.

Author : Sayyid Muḥammad 'Alī Khān Bahādur *alias* Nawwāb Dūlah دوله نواب عرف خان صادر عرف نواب دوله.

There is no preface to the work. It begins at once with the names of the drugs. It consists of two parts :—

1. fol. 1^b, beginning thus :—

تفصيل ادويه مستعمله كه اول آنها الف است بلكاظ حرف ثانى -

ام يعنى ابنه الخ *

II. fol. 117^a, beginning:—

فهرست ثانی ادویه متعلمه کتاب هدا بطوریکه در کتب دیگر
مستور است - حرف الالف آبکامه بروزن کار نامه اسم فارسی اینج *

The name of the author is taken from the colophon found at the end of the first part. fol. 116^a. It is dated *Dulhijjah*. A.H. 1269.

Written in ordinary *Ta'liq*.

Scribe : سعد محمد علی.

No. 1016.

fol. 199; lines 21; size $12 \times 6\frac{1}{4}$; $6 \times 4\frac{1}{2}$.

قرابادین سریانی

QARÂBÂDÎN-I SURYÂNÎ.

A medical work treating of the preparation of vinegar-, beverage-, pills, lozenges, electuaries, ointments, and other medicaments.

The name of the author is not given anywhere, and the work begins at once without a preface with the following lines, the title of the work occurring in them.—

قرابادین سریانی باب اول از قرابادین سریانی که در آن نسخه‌ها
عرق مرکب سرکه و شویبات و روبات مذکور است *

The headings of the prescriptions written in red, are in *Syriac*, followed by the Persian equivalents, after which the method of preparing the prescription and its effects are given.

Written in ordinary *Ta'liq*.

Not dated: 19th century

No. 1017.

fol. 454; lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 4$

قرابادین کافیه

QARÂBÂDÎN-I KÂFÎ.

An elaborate thesaurus of medical science.

Author, *Abd-ul Karim* entitled *Khâqân Muhammad Mirzâ*

عدد الکریم معروف بخطاب Khân ibn Hakim Muhammad Yûsuf Khân معروف بـ
خافان محمد مرزا خان ابن حکیم محمد یوسف خان *

Beginning :—

بعد از حمد و سپاس بی پایان بر آفریننده عالمیان و سرفرازنده آدمیان
بر ملائک و جنیان النعم *

The author states in the preface that after acquiring the necessary knowledge of the other branches of literature he applied his mind to the study of medicine—a taste which, he says, he inherited from his father—with the result that he wrote an Arabic work on medicine, entitled خزینة العلاج, (the numerical value of which gives the date of composition, A.H. 1202 = A.D. 1788), at his native place Shâhjahânâbâd. He then adds that as some useful prescriptions of his own and of other experts could not be included in the work, he thought of writing a detailed work on medical science with the object of removing the want of a work on the subject. He therefore commenced the present composition at Kânpur in A.H. 1223 = A.D. 1808, and divided it into a *Muqaddimah*, twenty *Bâb* and a *Khâtimah*, fully enumerated at the beginning.

The author enumerates the following works as those on which he based his work :—

— مجموعه بقائی و دارا شکوهی — نعتة المؤمنین — قربانان قادری
— عجلائے نافعہ نالیف حکیم شریف خان
— شروح موجز and ترویج قانون — طب اکبر — مجربات اکبری etc.

The colophon, dated Dulhijjah, A.H. 1224, tends to suggest that the MS. is an autograph copy by the author. This assertion is supported by numerous marginal emendations written in the same hand as the text itself.

Written in ordinary Ta'liq.

A seal of Muzaffar Husayn bearing the inscription بر اعدای دین
is found at the beginning and end of the copy.

No. 1018.

fol. 274 : lines 19 : size $12 \times 7\frac{1}{4}$: $7\frac{1}{2} \times 4$.

مجزوءت بوعلی خان

MUJARRABÂT-I BÛ 'ALÎ KHÂN.

A medical tract, containing tested cures and remedies for all diseases.

Author : Hakim Bû 'Alî Khân حکیم بوعلی خان.

Beginning:—

لک الحمد یا من جلی اجید خراید الذبقات بمراسل الخ *

The author says in the preface that he long had cherished the idea of writing a medical work, when he was obliged to leave his native country Lahore, and go to Bundelkhand, where he compiled the present work. From a statement on fol. 6^b, it appears that in A.H. 1219 = A.D. 1804, while the author was staying at Lucknow, he had to go to Bundelkhand by order of John Bailey جان بلی and Mirzâ Jarfar. Towards the end of the copy the date A.H. 1226 = A.D. 1811, is repeatedly mentioned.

The work consists of two *Fann*, each of which comprises a separate volume. The first deals with remedies and cures for special diseases of the human body from the head downwards, and the second with general diseases. The present copy comprises the first *Fann* or the first *Jild*.

The author does not give any title to the work, the one given above is taken from an endorsement on the fly-leaf.

Written in fair Ta'liq.

Not dated; 19th century.

Scribe: بهاری لال ولد نت آئند ساکن اشرف آباد.

No. 1019.

fol. 220; lines 17; size $9 \times 5\frac{1}{4}$; $5\frac{1}{4} \times 3$.

ملنقط ذکائیہ

MULTAQAT-I DAKÂ'ITYAH.

A work on compound medicament, treating of the various kinds of medical preparations, arranged alphabetically.

Author: Dakâ Ullah Khân ibn Ishâq ibn Ismâ'il ut-Tabib, popularly called in Dihli, Tabib-i Khâqân Muḥammad Baqâ Khân: ذکاء الله خان ابن اسحق ابن اسمعیل الطب المشهور فی دہار. (d. A.H. 1209 = A.D. 1794).

Beginning:—

سپاس بیقیدس مرخدایرا سرد کہ در ضمن پیدایش هرموجودی از
موجودات چندین هزار حکمت تعبیه فرموده الخ *

In the preface Dakâ Ullah tells us that he compiled the work from the collections of recipes and medical preparations of his father

and grandfather, which he found in their pharmacopœias and notebooks. The full title given to the work is *ملنقط ذكائیه منتخب از قرا بادین ذكائیه منتخب از مجموعه بقائیه*, but at the end it is called *مجموعه بقائیه*.

Written in fair Nasta'liq with notes and emendations on the margins.

Dated Râmpûr. 12 Dûlq'ad. A.H. 1257.

Scribe : محمد رحیم الله ولد عنان محمد ولی الله .

No. 1020.

fol. 108; lines 10; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

تَحْفَة الاحباب

TUHFAT-UL AHBÂB.

A work on sexual intercourse.

Beginning :—

بدانکه مباشرت امریست که خداوند ذکر آنرا برای ادای نوح

انسان که اشرف مخلوقات است النیم *

The author, who does not reveal his name, says that he wrote the work at the request of some of his friends, dividing it into nineteen *Fasl*, enumerated at the beginning.

Written in careless Indian Ta'liq.

Not dated; 19th century.

No. 1021.

fol. 87; lines 17; size $12 \times 7\frac{1}{2}$; $7\frac{3}{4} \times 4$.

جواب شافی

JAWÂB-I-SHÂFI.

A controversy regarding two general propositions of the science of medicine.

(1) کل حلوحار رطب. "All sweet things are of a hot and moist temperament."

(2) کل حلوحار. "All sweet things are of a hot temperament."

Author : Muhammad Sa'îd محمد سمید .

Beginning :—

الحمد لله المالك القدوس العزيز الحكيم النخ *

The controversy took place between the author and one Ḥakīm Ḥifāẓat Ḥusayn, both of whom were still alive in A.H. 1282 = A.D. 1865. The author, a popular Ḥakīm of Patna, wrote this tract in the form of a letter addressed to Ḥakīm Ḥifāẓat Ḥusayn, in refutation of the latter's belief in the first of the two propositions.

The full title of the work, as given in the beginning, is حلاوة العسله فى رد عن احدث من الحلو والطيب موجبه الكلد جواب شافى.

The MS. was written at the author's request by his pupil حسن بن مبارك in A.H. 1282.

Written in ordinary Ta'liq.

No. 1022.

fol. 89; lines 13-16; size 8×5 ; 6×4 .

The same.

Another copy of the Jawāb-i Shāfi, beginning as above :

Written in ordinary Ta'liq.

Dated 15 Rajab, A.H. 1292.

Scribe : محفوظ الحق.

No. 1023.

fol. 85; lines 18; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{3}{4}$.

The same.

Another copy of the above work (جواب شافى)

Written in fair Ta'liq.

It is said on the title-page that the copy was written at 'Azīmābād (Patna) in A.H. 1297 by Muhammad 'Abid Ḥusayn at the request of Sayyid Ahmad Ḥusayn.

No. 1024.

fol. 60; lines 20; size $12\frac{1}{4} \times 8\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

A collection of medical tracts by Yûsufi. He has been mentioned in connection with his رنقى الادوية (See No. 976).

I. fol. 1^b. فوائد اخبار Fawâ'id-i Akhyâr. A versified tract on therapeutics.

Beginning:—

بدان چونکه گفتمی سپاس و درود که در فن طب است این قطعاً

The date of completion, A.H. 913 = A.D. 1507, is expressed by the title of the work. (see fol. 7^b).

II. fol. 7^b. قصیده در حفظ صحت Qasidah dar Hifz-i Şihhat.

A Qasidah on the preservation of health and general treatment, preceded by a short preface.

Beginning:—

بعد از حمد حکیم دادا الشیخ *

It is dedicated to Bâbur, whose name appears in the conclusion of the Qasidah. According to Rieu, p. 475, the poem was completed in A.H. 937 = A.D. 1530, 1531; but no date is given in this copy.

III. fol. 8^b. قصیده در لغت هندی Qasidah dar Luġat-i Hindî. A Qasidah containing Indian names of various articles especially of medical drugs.

Beginning:—

نام شریچیزی بمندی بسنو از من ای پسر الشیخ *

The Qasidah is followed by a Masnawî, entitled در مدمات متنوی در مدمات متنوی, fol. 10^a.

IV. fol. 10^b. جامع الفوائد Jâmi-ul Fawâ'id, a commentary on the author's علاج الامراض, a versified treatise on therapeutics (see Rieu, p. 475^a; Ethé, Bodl. Lib. Catalogue, No. 1591; Hâj. Khal. ii. p. 564).

Beginning —

حمد نا محدود حکیمی را که بدادون حکمت و کامل صناعت الشیخ *

V. fol. 48^a. سته ضروریه Sittah-i Durûriyah. On the six important principles for the preservation of health.

Beginning:—

الحمد لله المنعم الحیوة النفوس و صحتہ الاستقام الشیخ *

The work, dedicated to Humâyûn, was completed, as stated at the end, in A.H. 944 = A.D. 1539, 1540.

VI. fol. 51^b. دلائل النبض Dalâ'il-un Nabđ A treatise on the scientific knowledge of the pulse.

Beginning:—

الحمد لله الذی علم الکیم العلم الشیخ *

It was completed, as stated at the end of the treatise, in A.H. 942 = A.D. 1537, 1538.

VII. fol. 56^b. دلائل البول *Dalâ'il-ul Baul*. A tract on urinology. Beginning :—

بعد از سپاس حکیم مطلق جل ذکره *

The date of completion of this tract, as given at the end, is also A.H. 942 = A.D. 1537, 1538.

Written in ordinary Ta'liq.

The medical tracts of Yûsufi have been lithographed with the author's *طب یوسفی*, Cawnpore. 1874.

Dated A.H. 1254.

No. 1025.

fol. 291 : lines 15-17 : size 9×5 ; $7 \times 3\frac{3}{4}$.

I. foll. 1-208. An anonymous treatise containing a collection of medical prescriptions classed under the diseases ; beginning without preface.

الصداع - اطریفل کشنیزی مخترع پوست هلیله زرد پوست هلیله
کابلی پوست هلیله سیاه النخ *

This part of the work is intermixed with numerous Arabic passages.

II. foll. 209-291. A similar tract, containing prescriptions with similar arrangement, beginning as above :

اطریفل کشنیزی مخترع پوست هلیله النخ *

This tract is not interspersed with Arabic passages.

Written in ordinary Ta'liq.

Dated 21 Shawwâl, A.H. 1209.

LOGIC.

No. 1026.

foll. 150 ; lines 30 ; size $9 \times 6\frac{1}{4}$; $6 \times 4\frac{1}{2}$.

اساس الاقتباس

ASÂS-UL-IQTIBÂS.

A work on logic.

Author : Naṣîr-ud-Dîn Muḥammad bin Muḥammad bin ul-Ḥasan uṭ-Tûsî نصر الدين محمد بن محمد بن الحسن الطوسي.

Beginning :—

رب زدنی علماً و وفقنى تستميماً - خداوندا متعلمان حكمت را بالهام
حق و تلقين صدق و توفيق خير مويده گردان الخ *

The author, a well-known philosopher and astronomer, has been mentioned already as author of the *Akhlâq-i Nâsirî* in No. 938 in this catalogue. According to a statement in the colophon the author completed the work on 22nd Jumâdâ II, A.H. 642 = A.D. 1244.

According to the table of contents prefixed to the copy the work is divided into a *Muqaddimah* and nine *Maqâlah* with subdivisions styled *Fann* and *Faṣl*. The principal divisions are as follows :—

On fol. 1^b.

مقدمه سخن در منطق

مقاله اول در مدخل منطق که آنرا اسا عوجی خوانند

in four *Fann*, fol. 2^a.

مقاله دوم در مقولات عشرة و آنرا قاطیغور باس خوانند

in nine *Faṣl*, fol. 8^a.

مقاله سوم در عبارات و غرض ازین مباحث اقوال جازمه است و آنرا باری
مقاله چهارم در علم قیاس و آنرا انولوطیقا اول خوانند

مقاله پنجم در برهان و آنرا انولوطیقا دوم خوانند

in two *Fann* ; fol. 44^b.in two *Fann* ; 87^b.

مقاله ششم در بدل و آنرا طولیقا خوانند

in three *Fann*: fol. 112^a.

مقاله هفتم در مغالطه و آنرا سوسطبقا خوانند

n three *Faṣl*: fol. 129^a.

مقاله هشتم در خطات و آنرا بطوربقا خوانند

n three *Fann*: fol. 132^b.

مقاله نهم در شعرو آنرا بطوربقا خوانند

in three *Faṣl*: fol. 146^a.

The copy is written in beautiful small Naskh within gold-ruled borders with an illuminated but now faded, head-piece.

It is said in the colophon that this MS. was transcribed from a copy written by *علي بن رضاس علي العرضي الحسني* and dated Sabzwâr, Rabi' II. A.H. 733. The present MS., written by *امسن الدين محمد بن* *حبيب الله سنفر*, is dated Friday, 24 Rabi' I. A.H. 981.

A note at the end says that the MS. was transferred from the scribe to one 'Abd-ul Jalil bin 'Abd-ul Wakil.

No. 1027.

fol. 20; lines 11-18; size $8\frac{3}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

رساله مغری و کبری

RISÂLAH-I ŞUGRÂ WA KUBRÂ.

The two well-known treatises on logic by Mir Sayyid Sharif Jurjâni (*b.* A.H. 740 = A.D. 1339, *d.* A.H. 816 = A.D. 1413).

The author and his work Şarf-i Mir have already been noticed under No. 769.

I. *رساله مغری* Risâlah-i Şugrâ. fol. 1^b.

Beginning:—

بدانکه هرچه در ذهنی آید اگر خالی از حکم باشد الخ *

II. *رساله کبری* Risâlah-i Kubrâ. fol. 6^b.

Beginning:—

بدانکه آدمی را فوئی است دراکه الخ *

See Rieu ii. p. 812. Comp. also Hâj Khal., vol. iii. pp. 413 and 416. Printed in the *Majmûrah-i Mantîq*, Lucknow, 1819.

The colophons of both the Risâlahs, each dated A.H. 1219, give the name of one and the same scribe *محمد بخش*; but the hand-writing in the first is ugly and childish and that in the second, fair Ta'liq and quite different.

No. 1028.

fol. 18 : lines 19 ; size $9 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of Sayyid Sharîf's Risâlah-i Kubrâ wa Şuġrâ.
Beginning with the Risâlah-i Kubrâ :

بدانکه آدمی را قوتست در آنکه الخ *

Written in careless Ta'liq.

Dated Jumâdâ I. A.H. 1243.

No. 1029.

fol. 8 ; lines 19 ; size $10 \times 6\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

رساله کبری

RISÂLAH-I KUBRÂ.

A copy of Sayyid Sharîf's Risâlah-i Kubrâ, beginning as usual :

بدانکه آدمی را الخ *

Written in fair Nasta'liq.

Not dated ; 19th century.

No. 1030.

fol. 83 ; lines 14 ; size $6\frac{3}{4} \times 4$; 5×3 .

رساله منطق

RISÂLAH-I MANTÏQ.

A treatise on logic.

Author : Ali Ridâ رضا علی.

Beginning :—

الحمد لله رب العالمین..... این فیویدیست سودمند از باب تعلیم

و تعلم را که در حین مذاکره الخ *

There is no title given to the work. In the opening lines the author simply says that a logical discussion with his master Ibrâhim Khân gave him an occasion to write the present work.

Written in careless Nasta'liq.

Dated Jumâdâ I. A.H. 1237.

3

ARITHMETIC, ALGEBRA, AND GEOMETRY.

No. 1031.

fol. 109 ; lines 7 ; size $9\frac{1}{4} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$.

لیلاوتی LÎLÂWATÎ.

A Persian translation of Bhâskarachâryâ's Sanskrit work on algebra and geometry.

Translator: Faydi فضی.

Beginning:—

اول ز ثنای پادشاهی گویم و آنکه ز ستایش الهی گویم

Faydi, the well-known scholar and writer, has been already mentioned in detail under No. 261.

In the preface, which abounds in eulogies of Akbar, the translator tells us that Bhâskarachâryâ, the author of the original, was a learned mathematician of Bedar in the Deccan. The exact time of the composition of the original, he adds, is not known, but in A.H. 995 = A.D. 1587 the same author wrote an astronomical treatise, entitled کنون کومل. He then narrates the circumstances which led to the composition of the Sanskrit original, so called after the name of Bhâskarâ's daughter Lilâwati.

The present version was printed in Calcutta, 1828, and the Sanskrit text in 1832. English translations by John Taylor, Bombay, 1816, and by H. Colebrooke, London, 1817. Bhâskarachâryâ's mathematical works are mentioned in Edward Starchey, "Early History of Algebra," Asiatic Researches, vol. xii, pp. 159-185, and "Observations on the mathematical science of the Hindoos, with extracts from Persian translations of the Leelawuttee and Beej Gunnit," Calcutta, 1805, Colebrooke's Miscellaneous Essays, vol. ii, pp. 419-459 and A. Weber, Vorlesungen, p. 231.

Written in ordinary Ta'liq with marginal notes and interlinear glosses.

Dated A.H. 1244.

Scribe : جاسجى لال.

No. 1032.

fol. 78; lines 21; size 9×6 ; $6\frac{1}{2} \times 4$.

ترجمہ خلاصہ الحساب

TARJUMAH-I KHULÂŞAT-UL-HISÂB.

A Persian translation and explanation of Bahâ-ud-Dîn Muḥammad bin Husayn 'Âmilî's (*d.* A.H. 1030 = A.D. 1621) well-known Arabic work on arithmetic خلاصہ الحساب.

Beginning:—

حمدى كه هيچ عددى احصاى آن نكند و شكبرى كه فكر هيچ
محاسبى بمنتهاى او نرسد آن *

For the Arabic original see Hâj. Khal. vol. iii. p. 168; Loth. Arab. Catalogue. p. 220; Arab. Catalogue of the Brit. Mus. p. 622; J. Aumer. p. 138; etc.

The name of the translator is not given anywhere. The arrangement and the divisions of the original, consisting of a *Muqaddimah*, ten *Bâb* and a *Khâtimah*, are maintained without any change.

A copy of the work is noticed in Ethé. Ind. Office Lib. Catalogue No. 2251, where the headings of all the chapters, both Arabic and Persian, are fully enumerated.

The *Khulâsat-ul-Hisâb* has been edited. Arabic and Persian with commentary, Calcutta. 1812. and Constantinople, A.H. 1268. Arabic text with German translation by Nesselmann, Berlin. 1843. French translation by Aristide Marre in 'Nouvelles annales de mathématiques, par Terquem e Gerono,' 1846, vol. v. p. 263; new edition. Rome, 1864. Arabic commentary: *انوار خلاصہ الحساب* by Iṣmat Ullah, printed in Calcutta. 1829; for other commentaries by Luṭf Ullah, Hâjī Husayn Yazdī and Shams-ud-Dīn 'Alī Husaynī Khalkhālī see Loth. p. 221. For Persian commentaries see Ethé. Ind. Office Lib. Catalogue. Nos. 2252–2253.

Written in fair Naskh.

Dated Bijâpûr. Thursday. 6 Rabi' II, A.H. 1111

Scribe : عطار المارک افغان.

The seals of the late *ex-kings* of Oude are found at the beginning and end of the copy.

No. 1033.

fol. 53; lines 18; size 9×6 ; 6×3 .

خلاصۃ الحساب

KHULÂŞAT-UL-HISÂB.

Another Persian explanation of Bahâ-ud-Dîn Âmilî's *Khulâşat-ul-Hisâb*.

Beginning:—

حمدی کہ مقدور نباشد حصرش و معصوم نکردش پدرش انج *

Neither the commentator's name nor the title of the work is given anywhere. In the colophon the title رسالۃ خلاصۃ الحساب appears twice. Like the Arabic original the work consists of a *Muqaddimah*, ten *Bib* and a *Khâtimah*. The Arabic text of the original is omitted throughout. The work ends with a subscription in which it is said that "the treatise, entitled *Khulâşat-ul-Hisâb*, was completed on Saturday, 7 Rabi' I, A.H. 1081 = A.D. 1670." This date, most probably, is the date of the completion of the present work. Immediately after we find the date 15 Sha'bân, A.H. 1226 (evidently the date of transcription of the copy) where it is again said that "the treatise, entitled *Khulâşat-ul-Hisâb*, was finished." نعت الرسالة المسماة بخلاصۃ الحساب.

Written in ordinary Ta'liq.

Scribe and owner: محمد بخش.

No. 1034.

fol. 35; lines 20; size $9 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$

The Same.

Another copy of the same Persian explanation of Bahâ-ud-Dîn's *Khulâşat-ul-Hisâb*, beginning as above.

حمدی کہ مقدور نباشد حصرش انج *

Written in fair Naskh.

Not dated; 19th century.

Scribe: شیخ صدر الدین.

No. 1035.

fol. 219 : lines 17 : size $10 \times 6\frac{1}{2}$; 7×4 .

نایة جهد الحساب

ĠĀYAH-I JIHD-UL-HISĀB.

Another Persian commentary on Bahā-ud-Dīn 'Āmilī's *Khulāṣat-ul-Hisāb*.

Commentator: Muḥammad Zamān Fayyād, entitled Ṣāliḥ bin Muḥammad Ṣādiq-ul-Anbāljī ud-Dihlawī uṣh-Shāfi'ī ul-Ḥanafī محمد زمان فیاض المصطفی بن نالت بن محمد صادق انبالجی ثم الدملوی الشافعی الحنفی.

Beginning:—

خلاصة الحساب للمصنف و نایة جهد الحساب للحساب حساب.

الحمد للمواحد الاحد الذي التيم *

It would appear from the preface that from the time of his student life the commentator had, in preference to other subjects, a peculiar taste for mathematics. While he was engaged in studying the *Khulāṣat-ul-Hisāb* of Bahā-ud-Dīn 'Āmilī he made up his mind to write a book on arithmetic in Persian, and so he composed one entitling فیاض الحساب in A.H. 1093 = A.D. 1682. Subsequently in A.H. 1120 = A.D. 1708 he wrote a Persian commentary on the ملخص هیئة (better known under the name of چغمذی), and entitled it حکم الرياضی. He also wrote a treatise on the distances of planets (در ابعاد اجرام) in A.H. 1120 = A.D. 1708, entitling it انعام الغیب, after which he finished the treatise ارتفاع الجبل, which he had begun in A.H. 1114 = A.D. 1702. Later on he, at the request of some of his friends, wrote the present commentary in A.H. 1130 = A.D. 1718. [It is to be mentioned here that the dates given above are expressed by the titles].

Written in ordinary Nasta'liq

Not dated; 19th century.

of the completion of the work is confusing. The first one given in words is A.H. 1180 = A.D. 1767, الف و مائة و ثمانين; the second one, expressed by the chronogram داندسنه دانشوری, is equivalent to A.H. 1090 = A.D. 1679. The first date, however, seems to be more correct. According to the preface the work consists of five *Maqâlah* and a *Khâtimah*. Each *Maqâlah* is subdivided into several *Bâb* and *Faṣl*.

Written in ordinary Ta'liq, with signs of collation.

Dated 5 Rajab, the 14th regnal year of Shâh 'Âlam

Scribe: خلفه شفيع.

In a note at the end it is said that the copy was collated.

No. 1038.

foll. 58; lines 17; size $11\frac{3}{4} \times 6$; $7\frac{3}{4} \times 3\frac{1}{2}$.

كفاية الجبر

KIFÂYAT-UL-JABR.

A treatise on arithmetic, similar to that by Bahâ-ud-Din.

Author: Muḥammad Ṣalâḥ-ud-Dîn bin Diyânat Khân Jahândâr Shâhî محمد صلاح الدين بن ديانت خان جهاندار شاهی.

Beginning:—

الحمد لله الذي هو اسرع الحسابين والصلوة والسلام على سيدنا

محمد وآله واصحابه اجمعين *

The author, who apparently flourished under Prince Jahândâr Shâh, says in the preface that he learnt these Arithmetical operations from his deceased father.

The title of the work appears in the colophon as well as on the title-page, but not in the work itself. It is divided into a *Muquddimah* thirteen *Bâb* and a *Khâtimah*, fully enumerated in the beginning.

Written in fair Ta'liq.

Dated 18 Rabî I. A.H. 1227.

No. 1039.

fol. 93 : lines 17 : size $8\frac{1}{2} \times 5$: $6\frac{1}{4} \times 3\frac{1}{4}$.

رساله حساب

(RISÂLAH-I HISÂB.)

A treatise on arithmetical operations, without title, author's name or preface.

It begins at once with مقدمه thus:—

مقدمه داید دانست که درین کتب علامات بحروف اواخر نویسد

النجم *

The author sets forth in the work, by questions and answers, the principles of arithmetic.

Written in fair Nasta'liq, with copious marginal notes.

Not dated : 19th century.

No. 1040.

fol. 7 : lines 25 : size $10 \times 5\frac{1}{4}$: $8 \times 3\frac{1}{4}$.

An anonymous tract on arithmetical operations, based on the خلاصه الحساب of Bahâ-ud-Din 'Amilî, the فسطاط المسدق of Daylamî, and other works.

Beginning:—

دانه اگر خواهند که مجهولی را بطریق جبر و مقابله استخراج کنند

لازم است که آن مجهول را النجم *

Neither the author's name nor the title of the work is given anywhere. It is to be noticed however that the present tract comprises only the subject treated in chapter viii of Bahâ-ud-Din's خلاصه viz., استخراج المجهولات بالجبر و المقابلة.

The tract ends with a versification of the contents by one Shams-ud-Duhâ, whose name appears in the last verse.

Written in ordinary Ta'liq.

Not dated, 19th century.

ASTRONOMY AND ASTROLOGY.

No. 1041.

foll. 219; lines 17-19: size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

زیج جدید سلطانی

ZĪJ-I JADĪD-I SULTĀNĪ.

The famous astronomical and chronological tables of Sultān Ulugh Beg (d. A.H. 853 = A.D. 1449) bin Shāh Rukh bin Timūr, that is, the second revised ones compiled by the Sultān with the assistance of Ṣalāḥ-ud-Dīn Mūsā, called Qāḍizādah-i Rūmī, and Maulānā Giyāṣ-ud-Dīn Jamshīd (the compiler of the original edition) and, after the death of both of them, by co-operation with the celebrated mathematician 'Alī bin Muḥammad Qūshjī (who died in Constantinople, A.H. 879 = A.D. 1474).

Beginning:—

تَبَارَكَ الَّذِي جَعَلَ مِی الْأَسْمَاءِ سُرُجًا وَ جَعَلَ فَبَهَا سِرَاجًا وَ قَمَرًا مَنِيرًا

الخ *

A very useful and interesting account of the work is given in Rieu ii, p. 456; see also Ethé, Bodl. Lib. Catalogue, Nos. 1515-1518; Ethé, Ind. Office Lib. Catalogue, Nos. 2233-2236; W. Pertsch, Berlin Catalogue, p. 358; Būhār Lib. Catalogue, vol. i., p. 179; etc. Edited by Sédillot, Paris 1847 and translated by the same, 1853. Older editions of detached portions of the work are 'Epochæ celeberriores ex traditione Ulugh Beigi,' by John Greaves, London, 1650, reprinted in Hudson's 'Geographi Graeci Minores,' vol. 3; and 'Tabulae longitudinis et latitudinis stellarum ex observatione Ulugh Begi,' by Thomas Hyde, Oxford, 1665, reprinted in Hyde's 'Syntagma dissertationum,' vol. i.

The work is divided into four *Muqālah*, as follows:—

مقاله اول در معرفت تاریخ

in a *Muqāddimah* and seven *Bāb*, on fol. 2^o.

مقاله دوم در معرفت اوقات و طالع وقت و انحصار بدان تعلق دارد

in twenty-two *Bāb* on fol. 16^o.

مقاله سوم در معرفت زوئی سفارین و موضوع ایشان در طول و عرض و انواع آن

in thirteen *Bâb*. fol. 28^b.

Tables on foll. 41-215.

مقاله چارم در فانی اعمال نجومی

in two *Bâb* on fol. 216^a.

Written in fair Nasta'liq. with occasional marginal notes.

Not dated ; 18th century.

No. 1042.

foll. 346 : lines 18 ; size 13×7 : $8\frac{1}{4} \times 4$.

شرح زیج جدید سلطانی

SHARH-I ZÎJ-I JADÎD-I SULTÂNÎ.

A commentary on the preceding work.

Commentator : Nizâm-ud Din 'Abd-ul 'Alî bin Muḥammad bin Husayn ul-Barjandî : نظام الدین عدد العلّی بن محمد بن حسن البرجندی.

Beginning :—

اجزاس حمد و سپاس معری از توهم تلافی و انواع شکری فیض

النخ *

'Abd-ul-'Alî, a renowned scholar and mathematician, was a pupil of Manṣûr bin Muḥammad bin Husayn Kāshî, and of Sayf-ud-Din Taftāzānî (*d.* A.H. 916 = A.D. 1510). He was still alive in A.H. 930 = A.D. 1523, the year in which he wrote a commentary on the *آداب المضدّة* of 'Aḍud-ud-Din Ījî (*d.* A.H. 756 = A.D. 1355). His other works are :

(1) A commentary on Nizâm Nisâbûrî's treatise on arithmetic *الموسمیه*.

(2) A commentary on the *نعمان المعسطی* of Naṣir-ud-Din Ṭûsî.

(3) A commentary on Qâdizâdah Rumi's commentary on the *مناقص* of Chîgmîni.

(4) A treatise on the distances and sizes of planets, dedicated to Ḥabîb Ullah, Wazîr of Khurāsân.

(5) A treatise on the construction of almanacks, completed in A.H. 883 = A.D. 1479 (lithographed in Tabriz (?), A.H. 1276).

(6) A commentary on the *دست تاب* of Naṣir-ud-Din Ṭûsî (see No. 1045). For 'Abd-ul-'Alî's life see Ḥabîb-us-Siyar, vol. iii, Juz. 4 p. 117.

The commentary embodies the entire text of the *Zij*, without the tables. The text is marked by a red line drawn above it

The date of completion of the commentary, A.H. 929 = A.D. 1523, given in Rieu, ii, p. 457; Ethé, Bodl. Lib. Catalogue. No. 1520 and Ethé, India Office Lib. Catalogue No. 2237, is not found in this copy.

Written in fair Nasta'liq.

Not dated; 19th century.

No. 1043.

fol. 328; lines 21; size $11\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4$.

The same.

Another copy of Barjandi's same commentary, beginning as above.

Written in ordinary Ta'liq within ruled borders, with an illuminated head-piece.

In the colophon, dated 11 Ramaḍān (year not given, but apparently 19th century), the work is called *تشریح مواصرات گورگانی*.

fol. 8-16 are bound upside down.

Scribe: محمد اکرم ولد احمد بگ.

No. 1044.

fol. 349; lines 21; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

The same.

A defective copy of Barjandi's commentary on the Zij-i Jadid-i Sulṭānī.

It opens abruptly thus in the middle of the fifth *Bâb* of *Maqâlah* II:—

ماهية اسمي ماهی فرس باشد آنها که این ماهی را بجلالی مقید

کنند النجم *

Corresponding with fol. 24^a line 17 of the preceding copy; and breaks off in the middle of the second *Faṣl*, *Bâb* I of *Maqâlah* IV, corresponding with fol. 328^b, line 17 of the preceding copy.

Written in fair Na-ta'liq.

Dated 1250 Faṣlī.

No. 1045.

foll 121; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{3}{4} \times 4$.

شرح بیست باب در معرفت اسطرلاب

SHARH-I BÎST BÂB DAR MA'RIFAT-I
ASTARLÂB.

A commentary on Naṣīr-ud-Dīn Ṭūsī's (d. A.H. 672 = A.D. 1273) famous manual *بیست باب* (so called on account of its being divided into twenty *Bâb*) on the construction and use of the astrolabe.

Commentator: Nizâm-ud-Dīn 'Abd-ul-'Alī bin Muḥammad bin Ḥusayn ul-Barjandī: نظام الدین عبدالعلی بن محمد بن حسن البرجندی.

Beginning:—

وآنچه خطاب در هر باب و خاتمه عقاب در همه حال سپاس و ستایش

حکیمی را سرد انج *

Besides the well-known work *اخلاق ناصری* on ethics (see No. 938) Naṣīr-ud-Dīn Ṭūsī wrote several works on astronomy, and rendered into Persian the Arabic version of Ptolemy's astrological work *Liber Fructus*, commonly styled *شرح نمره بطليموس*. Barjandī wrote commentaries upon the *تذکره* and the *نحرور المجسطی* of Ṭūsī and also left several other works. See No. 1042. According to Ḥabīb us-Siyar, vol. iii, juz 4, p. 117. he was still living in A.H. 930 = A.D. 1523. See Rieu i. p. 453; St. Petersburg Catalogue, p. 111; Būhār Lib. Catalogue, vol. i, p. 178. See also Hāj. *Khal.* vol. iv, p. 471; Rosen, p. 318, etc.

According to Rieu and the Būhār Lib. copy the commentary was completed in A.H. 889 = A.D. 1484.

The commentary is preceded by a detailed and descriptive list of the contents, with reference to pages, by Ḥafīẓ Ullah *حافظ الله*, who in a short preface says that when, at his request, Mirzā Muḥammad Abū Turāb completed the transcription of the copy, he (Ḥafīẓ Ullah), prefixed a list for the convenience of readers.

The copy contains valuable marginal notes and annotations, which according to the colophon are due to the commentator himself, and glosses due to Abul Khayr Munajjim, entitled Khayr Ullah Khān Muhandis *خير المهندسين ابو الخير منجم المخاطب بخير الله خان* *مسندس* who wrote a commentary on Naṣīr-ud-Dīn Ṭūsī's edition of the Arabic version of Ptolemy's *Almagest* (*نحرور المجسطی*) see No. 1058. It also contains diagrams, several of which are on interleaved sheets. Interlinear notes in red are found throughout the copy.

Written in learned Nasta'liq on thick paper.

Dated 2 Jumādā II. A.H. 1165.

Scribe : محمد ابو براء.

No. 1046.

fol. 110; lines 17: size $10\frac{1}{2} \times 6\frac{1}{4}$; 7×4 .

The Same.

Another copy of the same commentary upon Ṭūsī's Bist Bâb, beginning as usual.

فاتحة خطاب در هرباب النج *

This copy contains all the marginal notes, annotations and interlinear notes found in No. 1045, likewise ascribed in the colophon of the present copy to the commentator Abul Khayr Munajjim, entitled Khayr Ullah Khân Muhandis.

Written in fair Nasta'liq by the order of Mahārājah Ujīt Singh Bahādur.

Dated Muḥarram. A.H. 1206.

No. 1047.

fol. 193; lines 15: size 7×4 ; 5×2 .

The Same.

Another copy of Barjandi's commentary upon Ṭūsī's Bist Bâb, beginning as usual:—

فاتحة خطاب در هرباب و خاتمه النج *

The text is distinguished by a red line drawn above it.

Written in good Nasta'liq.

There is a lacuna after fol. 168 and folios 169–293 are written in a later hand.

Dated A.H. 1089.

No. 1048.

fol. 53; lines 19; size $8\frac{1}{4} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

رساله هیئت

RISÂLAH-I HAY'AT.

An astronomical treatise.

Beginning:—

شکرو سپاس و حمد ببقیاس مرصاعی را که نفائش النجم *

Dr. Ethé, who notices a copy of this work (Bodl. Lib. Catalogue No. 1541), ascribes the authorship to 'Abd-ul-'Alî Barjandî (see No. 1042). His name does not appear in the present copy. Like Ethé's copy it is divided into a *Muqaddimah* and four (not three as stated in the preface) *Maqâlah*, as follows.

Muqaddimah. fol. 2^a.

Maqalah I, on fol. 2^b. در معرفت مبداء سالسء نوازیخ

Maqalah II on fol. 5^b. در معرفت هیئاب و افلاک و کواکب بطریق اجمال

Maqalah III (wrongly styled دوم), on fol. 16^a. در معرفت زمین

و اقسام او ناقالیم *

Maqalah IV (wrongly styled سوم), on fol. 41^b. در تعداد بلاد ولات

و جبال و بحار و انهار *

Written in good minute Naskh.

Dated 17 Rabî' II, A.H. 1052.

No. 1049.

fol. 158; lines 19; size $10\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

کفایة التعلیم فی عنایة التنجیم

KIFÂYAT-UT-TA'LÎM FI ŞANÂ'AT
UT-TNJÎM.

A work on astronomy.

Author: Muḥammad bin Mas'ud ul-Ġaznawî bin Muḥammad bin Zaki
محمد بن مسعود الغزنوی بن محمد رکی

Beginning:—

سپاس خداوندی را که آفریدگار است بی محابیل حاجت و آفرین کار

بدلائل حجت النجم *

The work is mentioned in Hâj. Khal. vol. v, p. 219, where the author is called *ابى المعتمد محمد بن مسعود بن الزكي الغزنوي*.

The text is divided into numerous short sections treating of the motions of the planets and their position in longitude and latitude; the influence of the planets on human life and the globe; horoscopes of nativity, and other astronomical operations.

Written in fair Nasta'liq.

Not dated; 19th century.

Marginal emendations and signs of collation are found throughout the copy.

No. 1050.

fol. 183; lines 21; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The same.

A very damaged copy of the same Kifâyat-ut-Ta'lim.

The paper is getting brittle, and patches of thick paper have rendered the MS. illegible in many places.

Written in Naskh and Nasta'liq with marginal notes and emendations.

Not dated; 18th century.

No. 1051.

fol. 127; lines 15; size $10 \times 7\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

شرح رسالة قوشجى

SHARH-I RISÂLAH-I QÛSHJÎ.

A commentary upon 'Alâ-ud-Dîn 'Alî bin Muḥammad ul-Qûshjî's (d. A.H. 879 = A.D. 1474) famous astronomical treatise.

Commentator: Muḥammad, entitled Muṣliḥ-ud-Dîn ul-Lârî ul-Anṣârî *محمد المدعو بمصلح الدين الارى الانصارى*.

Beginning:—

همایون نامہ کہ مزین بنام واجب العظام پادشاہی بود الخ *

The commentator, a native of Lâr, came to India during the reign of Humâyûn, but returned to Constantinople, and died in Diyâr Bakr. A.H. 979 = A.D. 1571. Besides the present work he wrote

a general History entitled *مرواة الادوار و مرقاة الاخبار* (see Rieu i. p. 115) and commentaries on *نقدت المنطق*, on *مدات الحكمة*, on astronomical treatises and other works.

A copy of the present commentary is noticed in G. Flügel. vol. ii. p. 489. For other commentaries on the work see Ethé. Ind. Office Lib. Catalogue. No. 2240. For particulars of the original work see Ethé. Bodl. Lib. Catalogue, Nos. 1534-1538; Rieu ii. p. 458; W. Pertsch. Berlin Catalogue, p. 3511. See also Hāj. *Khal.* vol. iii, p. 458; etc.

The work, divided like the original into a *Muqaddimah* and two *Maqālah*, is dedicated to the emperor Humāyūn (A.H. 937-963 = A.D. 1530-1556).

Muqaddimah, treating of geometrical and physical preliminaries, in two *Qism*: (1) *در آنچه تعلق بناسات دارد* (on fol. 4^b). (2) *در آنچه تعلق بطبیعات دارد*, on fol. 12^b.

Maqālah I, on heavenly bodies (*در بیان احوال اجرام علوی*), on fol. 15^a, in six *Bāb*.

Maqālah II, on the division of the globe and the influence and effects of the planets on it, (*در بیان هیئات زمین و قسمت او باقالیم و بیان*), on fol. 71^b, in eleven *Bāb*.

Written in fair Nasta'liq on thick papers.

Not dated; 18th century.

Scribe: محمد رضا.

No. 1052.

fol. 161; lines 14; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

The same.

A slightly defective copy of Muṣliḥ-ud-Dīn Lārī's commentary upon Qūshjī's astronomical tract, beginning as above.

The copy is slightly defective at the end, wanting the last thirty-two lines of the preceding copy.

Written in fair Nasta'liq.

Not dated; 18th century.

No. 1053.

fol. 87; lines 15; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

ترجمہ تشریح الافلاک

TARJUMAH-I TASHRÎH UL-AFLÂK.

A Persian translation and explanation of Bahâ-ud-Dîn 'Âmilî's (d. A.H. 1030 = A.D. 1621) famous Arabic work on astronomy تشریح الافلاک.

Beginning:—

ربنا ما خلقت هذا باطلا افتدح عجب است وابتداء غریب
متضمن حمد و ثنا الخ *

The name of the translator is not given, and the work begins at once with the paraphrase.

For the Arabic original see Rieu, Supplement. Arabic Catalogue. Nos. 763 and 1249; Loth. Arabic Catalogue. p. 298. where a Persian commentary, entitled تفریح الادراک by Şadr-ud-Din Muḥammad bin Şâdiq ul-Husaynî is mentioned. See also Kashf-ul-Ḥujub. fol. 35^a.

Written in ordinary Ta'liq. with diagrams and occasional marginal notes and emendations.

Dated 4 Sha'bân. A.H. 1244.

Scribe: محمد نافر.

No. 1054.

fol. 7; lines 19; size $7 \times 4\frac{3}{4}$; $4\frac{3}{4} \times 2\frac{3}{4}$.

تمه قرانات محمد بکرانی

TATIMMAH-I QIRÂNÂT-I MUḤAMMAD BAKRÂNÎ.

A small tract on the determination of the times and of the horoscopes of each time.

Beginning:—

الحمد لله رب العالمين...../اما بعد اين رساله تمه قرانات حكيم
فاضل محمد بکرانی رحمة الله است الخ *

It would appear from the few opening lines that this small tract forms only an appendix or supplement to a larger work by Ḥakim Muḥammad Bakrânî.

It treats of the motions of the planets and stars, and their position in altitude and longitude (illustrated by diagrams), and the consequent effects on the various parts of the globe. The horoscope begins with Tuesday 28 *Sha'bân*, A.H. 860 = A.D. 1455, and is brought down to A.H. 1080 = A.D. 1669, the year down to which, says the author, he had promised in the beginning of the work to bring down his account.

Written in learned Nasta'liq.

Not dated: 17th century.

No. 1055.

fol. 126; lines 7; size $6\frac{1}{4} \times 4\frac{1}{4}$; $4 \times 2\frac{1}{4}$.

زایچه حسین قلی

ZÂ'ICHAH-I HUSAYN QULÎ.

A horoscope of the birth of Husayn (Muhammad) Quli حسین (محمد) قلی.

Author: Ibn-i Abul Hasan Muhammad Kâfi ابن ابو الحسن محمد کافی.

Beginning:—

سبحانک ما اعظم شانک دقیقه سنجان اسطراب آفاق و انفس و رصد
بندان درجات سپهر تقدس النخ *

It appears from the preface that the author wrote the horoscope by order of Jânî Khân, an Amîr of Khurâsân, and father of Husayn (Muhammad) Quli. The word Muhammad after Husayn is added in a modern hand. The birth of Husayn Quli is fixed at mid-day, Saturday, 27 Jumâdâ I, A.H. 1095 = A.D. 1683.

The author bases his calculation on the statements of شیخ هرمس and معنی الدین.

The work consists of three *Bâb*, fourteen *Faṣl* and a *Khâtimah*.
Foll. 10^b–16^b are left blank for astronomical tables.

Written in clear Nasta'liq, with an illuminated, but faded, frontispiece.

Not dated; 18th century.

No. 1056.

foll. 94; lines 33; size $14\frac{1}{4} \times 10$; $11\frac{3}{4} \times 7\frac{1}{4}$.

زیچ جدید محمد شاہی

ZÎJ-I JADÎD-I MUḤAMMAD SHÂHÎ.

راجہ جی سنگھ Râjah Jai Singh Sawâ'i. Astronomical tables by
سوانی.

Beginning:—

ثنائی کہ خرد خردہ بین مفسدان تنده کسای در ادای دقیقه ازان

الشم *

Râjah Jai Singh, who succeeded his father Râjah Bishan Singh, as Râjah of Ambar, in A.D. 1699, (A.H. 1110) was an influential military officer under Aurangzib and his successors. He founded Jaipûr, called after him, and died in A.H. 1156 = A.D. 1743.

We learn from the preface that the Râjah, having found that the almanacs constructed by his predecessors were defective and incorrect, brought the fact to the notice of the emperor Muḥammad Shâh (A.H. 1131–1161 = A.D. 1719–1748), and was commanded by the emperor to organize new observations with the help of Muslim, Hindu and European experts. After spending seven years in making observations in Dihlî, Jaipûr, Mathurâ, Banâras and Ujjain, he sent Padré Manoel, with some competent hands, to Europe, who brought back with them the astronomical tables of De La Hyre, which were included in the present work, completed in A.H. 1140 = A.D. 1727.

The work is divided into three *Maqâlah*. For further particulars see Tod, *Annals of Rajasthan*, vol. ii, p. 356; Ma'âşir-i 'Âlam-giri, p. 424; Hunter, *Asiatic Researches*, vol. v, p. 177–211. See also Rieu ii, p. 460, where a very good account of the work and the author is given. Beale, p. 193, etc.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1057.

foll. 113: lines and size as above.

تسهیل زیج محمد شاهی

TASHÎL-I ZÎJ-I MUḤAMMAD SHÂHÎ.

An explanation of Râjah Jai Singh's Zîj-i Muḥammad Shâhî (see No. 1056 above), by Abul Ullah, entitled Mahârat Khân. bin 'Azîm-ud-Dîn Muḥammad Khân بن عظیم الدین ممتازخان بن محمدخان.

Beginning.—

ثغای بسیار و حمد بی شمار حکیمی را که واحد حکمت النجم *

The present writer tells us in the preface that, finding Râjah Jai Singh's Zîj-i Muḥammad Shâhî too difficult to be understood, he wrote the present explanation.

It is divided into a *Muqaddimah* and five *Maqâlah*.

Written in ordinary Ta'liq by the scribe of the preceding copy.

No. 1058.

foll. 394; lines 25; size $11 \times 7\frac{3}{4}$; $7\frac{3}{4} \times 4\frac{3}{4}$.

تقریب التحریر

TAQRÎB-UT-TAHRIR.

A Persian paraphrase and explanation of Naṣir-ud-Dîn Tûsî's edition of the Arabic version of Ptolemy's *Almagest* (التحریر المجسطی), by Abul Khayr, better known as Khayr Ullah, and entitled Khayr Ullah Khân, and surnamed Muhandis, bin Lutf Ullah بن لطف الله المعروف بن خیر الله المختار بن المخلص بالهندس ابن لطف الله.

Beginning.—

ثغائی که از اندازة معقدس خرد بیرون است شایان مانعی که خالق

سبع سموات النجم *

The translation is preceded by a short preface in which the translator's son Muḥammad 'Alî ur-Riyâdî الرضی علی الریاضی says that his father had previously written a commentary, entitled تقریر التحریر, upon the *عنبر افلندس*, that is to say, the elements of Euclid in Arabic

as edited by Naṣīr-ud-Dīn Ṭūsī (a copy of this commentary, entitled *نحریر اقلیدس*, is noticed in Ethé. Ind. Office Lib. Catalogue, No. 2260). Muḥammad 'Alī then proceeds to say that after the completion of that commentary his father wrote one on the *نحریر* of the same Naṣīr-ud-Dīn Ṭūsī, which for a long time remained neglected in the form of a draft until he made a clean copy of it, arranging it in the present form.

Muḥammad 'Alī's preface is followed by that of his father Khayr Ullah Khân, beginning thus on fol. 2^b :—

الحمد لله رب العالمين اما بعد بر ضمير علت صوير اولی
الایذب پوشیده نماید که چون در سلف زمان النسخ *

In this preface the translator Khayr Ullah Khân, after referring to his previous commentary on the *نحریر اقلیدس*, says that he wrote the present one, entitled *نقرب النحریر*, with the help of his master 'Abd-ul-'Alī Barjandi's commentary upon the *نحریر المجسطی* of Naṣīr-ud-Dīn Ṭūsī. He further adds that he completed the draft of the present commentary in the third decade of the reign of Muḥammad Shâh, who reigned A.H. 1131-1161 = A.D. 1719-1748.

The translation begins thus on fol. 3^a :—

الحمد لله مبدا في كل مبدا سپاس است مر خداي را که
اول هر اول است و نهايت هر نهايت النسخ *

For the Arabic original, which according to the concluding lines in the present copy was completed on 5 Shawwâl, A.H. 644 = A.D. 1246, see Loth. Arab. Catalogue, Nos. 741 and 742; Brit. Museum, pp. 187, 620, 745; Hâj Khal. vol. v, p. 387; etc.

The text, written in Nasta'liq and sometimes marked with a red line above it, is followed by translation, and then occasionally by Barjandi's commentary (which, according to a statement at the end, was completed in Dulqad, A.H. 921 = A.D. 1515), and finally by Khayr Ullah's explanation.

Written in ordinary Nasta'liq with diagrams and tables.

Dated 22 Shawwâl A.H. 1251.

Scribe: سید حمات الله مخاطب به عالم خان موسوی الرضوی :

No. 1059.

foll. 84; lines 15; size $9 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

رساله در معرفت اسطرلاب

RISÂLAH DAR MA'RIFAT-I ASTARLÂB.

A treatise on the astrolabe.

Author: Nûr Ullah bin Muḥammad ul-Ḥasanî ush-Shûshṭarî
نور الله بن محمد الحسنی الشوشتری

Beginning:—

حمد بیکد و ثنای بیعد فادیرا که به بدایع فطرت و صنایع حکمت
اطباق سموات سبع را انج *

The work, consisting of one hundred *Bâb*, treats of the determination of times and of the horoscope of each time; the distances and sizes of the planets; the method of reckoning degrees and distances, etc., etc.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1060.

foll. 50; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

The same.

Another copy of the preceding work, beginning as above. The headings of all the *Bâb* are enumerated at the beginning of this copy.

Written in a hasty Ta'liq.

Not dated; 19th century.

Scribe: گویند نوابی.

No. 1061.

fol. 105; lines 14; size $7\frac{3}{4} \times 4\frac{3}{4}$: $5\frac{1}{2} \times 2\frac{3}{4}$.

معیار الزمان

MA'YÂR-UL-AZMÂN.

A treatise on chronology.

Author: Ratan Singh, with the *takhalluṣ* Zakhmi, son of Râi Bâlak Râm. رتن سنگه زخمی تخلص ابن رای نالک رام.

Beginning:

اللهم لك نحمد وبك ونستعين ونصلی علی خیر خلقك محمد وآله الطيبين النخ *

An account of the author's life and of his ancestors is to be found in the *التواریخ*, a history of the Oude dynasty from its origin to the death of Muḥammad 'Alī Shâh. A.H. 1258 = A.D. 1842, which the author wrote for the Shâh. see Rieu iii. p. 962.

The author, with his titles Munshî-ul-Mulk Fakhr-ud-Daulah Dabîr-ul-Mulk Râjah Ratan Singh Bahâdur Hushyâr Jang منشی الملک دابیر الدوله دسر الملک راجه رتن سنگه بهادر هشیار جنگ was born in Lucknow, A.H. 1197 = A.D. 1782 and, after serving the East India Company for some years in Calcutta, returned to Lucknow in A.H. 1230 = A.D. 1814, and attached himself to the Oude throne.

According to Rieu, p. 1096, where he is said to have written in A.H. 1216 = A.D. 1801 a philosophical treatise entitled *جام گیتی* نما, he adopted the *takhalluṣ* زحمتی but in the work under notice he is repeatedly called زخمی which seems to be correct. According to the author of *Ṣubḥ-i Gulshan* Zakhmi was well versed in Arabic, Persian, Turkish, English and Sanskrit, and died in A.H. 1267 = A.D. 1850.

We learn from the preface that the author wrote this work at the request of his friends in Jumâdâ I. A.H. 1234 corresponding with March, 1819.

The work treating of the origin and account of the various eras, is divided into a *Muquddimah*, two *Maqâlah* and a *Khâtimah*, as follows:—

Muquddimah: *خرونولوجیا* (chronology) explained.

Maqâlah I.

در بیان کمت ايام لباليما و ساعات و اجزای آن و سندن و شهور علی ما در بیان شبانه روز. *in three Bâb* (1) fol. 5^b. در بیان منعلق بانست. در بیان سال و ملاء. (3) fol. 10^b. در بیان اجزای شبانه روز. (2) fol. 9^a.

Maqâlah II.

در بیان نواربخ مشهوره و منادی آن in twelve *Bâb* :

در معرفت ناربخ. fol. 26^b. (2) در معرفت ناربخ عرب. fol. 15^b. (1)
در ناربخ. fol. 46^b. (4) در ناربخ آفرینش آدم علیه السلام. fol. 45^a. (3) عیسوی
در ناربخ جلالی که. fol. 61^a. (6) در ناربخ فرس قدیم. fol. 57^b. (5) رومی
در ناربخ هند. fol. 63^b. (7) آنرا ناربخ ملکی و ملکشاهی و ناربخ محدث نیز گویند
در ناربخ یونان. fol. 84^a. (9) در ناربخ خطائیان و چینیان. fol. 75^a. (8)
در معرفت ناربخ فبط اعنی مصریان. fol. 95^a. (11) در ناربخ بود. fol. 87^b. (10)
ناربخ خانی. fol. 101^b. (12) و آن بر دو گونه بود قدیم و محدث.

Khâtimah—Dates of the various eras corresponding with the date on which the author completed the work, viz. Sunday, 25 Jumâdâ I. A.H. 1234, equivalent to 21 March, 1819.

Written in good Ta'liq with an illuminated head-piece.

Dated A.H. 1239.

Scribe: علام حسن.

No. 1062.

foil. 21; lines 15. Size $9\frac{1}{4} \times 6$; $6 \times 3\frac{1}{2}$.

اصطلاحات التقویم

IṢṬILÂḤÂT-UT-TAQWÎM.

A short manual explaining the methods and principles of the construction and computation of the almanack

Author: Gulâm Husayn bin Fatḥ Muḥammad Karîlâ'î Jaunpûrî - علام حسن بن فتح محمد کرنلائی جوینوری.

Beginning:—

حمد و ثناء مرقدی را سزد که اجرام علویه را علل حوادث گردانید *

The author, mentioned in the following notice, gives us to understand that after acquiring a satisfactory knowledge of the construction of the almanack he wrote several treatises on the subject. He then bitterly complains of the sad neglect of astronomy in his time, and says that most people were quite ignorant of the technical terms and methods of construction of the almanack.

The work is divided into a *Muqaddimah*, and fourteen *Bâb* the contents of which are described in the beginning.

Written in fair Ta'liq.
Not dated; 19th century.

No. 1063.

fol. 62; lines 15; size $9\frac{1}{4} \times 6$; $6 \times 3\frac{1}{2}$.

انيس الاحباب

ANÎS-UL-AḤBÂB.

A commentary on Bahâ-ud-Din 'Âmilî's treatise Şafîḥah صفحہ on the astrolabe, with the text.

Commentator: Abul Qâsim, better known as Ġulâm Ḥusayn bin Fath Muḥammad Karbalâ'î Jaunpûrî ابوالقاسم المشعر بن علام حسين جلالی جونیپوری. بن فتح محمد کرلائی جونیپوری.

The full title of the work, given in the preface, is انيس الاحباب فی بیان مسائل اسطرلاب.

Beginning:—

جهان جهان مقظرات تحمید که ازسام آن بر عفتایح السنه اهل دانش و بینش غیر ممکن است الخ *

The commentator tells us in the preface that the Arabic text of Bahâ-ud-Din's Şafîḥah was too difficult to be understood. He therefore rendered it accessible to the public by writing the present commentary, in which he fully explained the method of the preparation and working of the astrolabe.

The commentary is preceded by a discourse on geometrical, physical and astronomical preliminaries, divided into two *Faṣl*; thus,

فصل اول در مسائل هندسه و حساب.

فصل دوم در مسائل فکده.

The commentary itself begins thus on fol. 7^b:—

بسم الله الرحمن الرحيم - شروع میکنم این رساله را ارفعت

درجات جبروتک دور است مراتب بزرگی و عظمت تو الخ *

The date of composition of the commentary, A.H. 1234 = A.D. 1818 is expressed by a chronogram on fol. 2^b.

The motions of the planets and stars and their position in altitude and longitude are illustrated by diagrams.

Written in fair Ta'liq

Dated Jumâdâ II, A.H. 1246.

Scribe: بکر بخش.

No. 1064.

fol. 249; size $13\frac{3}{4} \times 10$; $11\frac{3}{4} \times 7\frac{1}{2}$.

A MS. containing only astronomical tables, similar to those in the Zīj-i Muḥammad Shâhi (see No. 1056) but without any text. It begins with the following heading on the first folio:—

جدول تعدیل اول و دقائق حصص قمر بمركز بگیرید النج *

Written in Nasta'liq.

Not dated; 19th century.

No. 1065.

fol. 27; lines 17; size 9×5 ; $7 \times 3\frac{3}{4}$.

رساله اسطرلاب

RISÂLAH-I ASTARLÂB.

An anonymous treatise, without title or author's name.

Beginning:—

باب اول در گرفتن ارتفاع و انحطاط ماه و ستارگان النج *

The treatise, beginning without any preface, treats of the determination of times, the distances of the planets, the method of reckoning degrees and distances, etc., etc.

It consists of numerous short chapters, and ends with the ninety-ninth: نود و یکم در شناختن اسطرلاب سما و امتحان هوا:

On the title-page the work is called عانة الارتفاع.

Written in ordinary Naskh.

Not dated; 19th century.

GEOMANCY.

No. 1066.

foll. 4; lines 13; size $7\frac{1}{4} \times 5$; $5\frac{3}{4} \times 3\frac{1}{4}$

رسالة رمل

RISÂLAH-I RAML.

A very small tract on geomancy.

Author: Naṣīr bin Muḥammad Tûsî.

Beginning:—

حمد یبعد و ستایش بلا حد مر حضرت موجودیرا سزا ست انخ *

Naṣīr-ud-Dīn Muḥammad Tûsî, the celebrated philosopher, who has been repeatedly mentioned in this catalogue, says in the preface to this small tract that he wrote these few words on geomancy at the request of his royal patron.

The work has no divisions. A table, divided into seven columns, and bearing the heading: جدول الاسرار في علم الرمل و سمينه مقارنة المغربات is found on the title-page, but it is doubtful whether this table is meant for this treatise or belongs to some other MS.

Written in ordinary Nasta'liq.

Not dated; 18th century.

The copy is damaged and worm-eaten throughout.

No. 1067.

foll. 53; lines 16; size $12 \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5\frac{1}{4}$

گلزار رمل

GULZÂR-I RAML.

A very modern treatise on geomancy.

Author. Ali Ḥasan Khân, son of Nawwâb Muḥammad Quli Khân Bahâdur علی حسن خان ولد نواب محمد قلی خان بہادر.

Beginning:—

بعد حمد ایزد غفار و نعت سید ابرار چنین گوید بنده

ژولیده بیان انخ *

In the preface the author gives us to understand that he devoted fourteen years to the study of geomancy during which period he perused seventy-five treatises which he enumerates in the beginning, but that he still could not acquire a thorough knowledge of the subject.

The work is divided into sixteen *Guldastah*, subdivided into several *Gul* and *Gunchah* but the last two *Guldastah* are wanting in this MS.

Written in ordinary Ta'liq.

Not dated: latter half of the nineteenth century.

No. 1068.

fol. 48 · lines 11; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

An anonymous treatise on geomancy, with many tables and other figures.

Beginning:—

الحمد لله رب العالمين بدانکه این چند قوايد (فواعد read)

متفرقه از رسايل بتحریر آمدند النج *

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1069.

fol. 27; lines 13: size $7\frac{1}{4} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

A very damaged and worm-eaten MS. containing two anonymous treatises on geomancy.

I. Foll. 1-14. It is divided into twenty-five *Fasl* and begins thus:

الحمد لله رب العالمين بدانکه اسعدک الله فی الدارين

که این نسخه ایست در بیان چند النج *

II. Foll. 15-27. This treatise is written in the form of questions and answers, and begins thus:

الحمد لله رب العالمين اما بعد این نسخه ایست در

بعضی سوال و جواب *

Some tables and other figures are found at the end of each treatise.

Written in ordinary Nasta'liq.

Not dated : 19th century.

DIVINATION.

No. 1070.

fol. 129; lines 16; size $8\frac{1}{2} \times 5\frac{3}{4}$; 7×4 .

فالنامه

FÂL NÂMAH.

A book of divination.

Beginning:—

فرهنگ کتّاب نور ضمیر حساب اول دفتر بادشاه که خطاب دارد الخ *

The name of the author is not given, but it is evident that he wrote the work for the emperor Jahângîr. The date of composition, A.H. 1019 = A.D. 1610, is expressed by the following words **السی قول** نور الدین محمد جهانگیر عادل.

The predictions or omens are arranged under the names of Jahângîr, and the princes, Parwîz, Khurram and Khusrau, as well as other distinguished courtiers of Jahângîr.

Written in ordinary Indian Ta'liq.

Dated 29 Shawwâl, 1159 Fasîlî.

Scribe : محمد عباس.

INTERPRETATION OF DREAMS.

No. 1071.

foll. 226; lines 21; size $10\frac{1}{2} \times 7$; $7\frac{3}{4} \times 4\frac{1}{2}$.

کامل التعمیر

KÂMIL-UT-TA'BÎR.

An exhaustive work on the interpretation of dreams.

Author: Abul Faḡl Ḥusayn bin Ibrâhîm bin Muḥammad ut-Tiflîsî ابو الفضل حسن بن ابراهيم بن محمد التفلسى.

Beginning:—

سپاس مر خدايِرا که واحد و صمد و قادر است مالک ذو الجلال
و حی فاطر است الخ *

In a short preface the author tells us that after finishing the composition of کتاب صحت الابدان he directed his attention to a Persian work on the interpretation of dreams, but finding that there was no standard work on the subject he applied his mind to the composition of this work and dedicated it to the king of Rûm Abul Faḡh Qizil Arslân (in Ethé, India Office Lib. Catalogue No. 2276, Abul Faḡh 'Izz-ud-Dîn Qilij Arslân) bin Mas'ûd, who reigned A.H. 569–588 = A.D. 1173–1192. Comp. also Ethé, Bodl. Lib. Catalogue, No. 1571, 3: Bland's paper on the Science of Ta'bir. Journal of the Royal As. Soc. xvii. pp. 124 and 155.

The author enumerates about twenty works on which he based the present composition. A list of these works together with a description of the sixteen *Faṣl* into which the work is divided, is given in Ethé, India Office Lib. Catalogue, *loc. cit.*

The last *Faṣl* is followed by an alphabetical list of all the things, seen in dreams, with detailed explanations of their meanings, based on the sayings of Imâms and other holy men.

Fol. 97^b is left blank.

Written in ordinary Ta'liq.

Dated 4 Muḥarram. A.H. 1127.

FALCONRY.

No. 1072.

foll. 125 : lines 13 : size $10\frac{1}{2} \times 5\frac{1}{2}$: $7\frac{1}{2} \times 3\frac{1}{4}$.

باز نامه

BÂZ NÂMAH.

A work on falconry, without author's name.

Beginning :—

بعد حمد و ثناء ایزد توانا که شهباز فکر اهل ذکا و شاهین عقول جمیع

دانا النخ *

In the preface the work is called Bâz Nâmah : *و این مجموعه است* *موسوم به باز نامه*. The author could not be traced, but his references to the provinces of India, e.g. Bengal, Bihâr, Assam, Orissa, etc., as well as his frequent usage of Hindi names of the months, of birds, etc. suggest that he was a resident of India. On fol. 13^a he says that in the fourteenth year of 'Âlamgir's reign (A.H. 1082 = A.D. 1671) *Lashkar Khân*, the *Şûbahdâr* of Bihâr, presented to the emperor a kind of bird called *نېغون*. On the same folio he again says that *Subhân Quli Khân*, King of *Tûrân*, sent as a present to 'Âlamgir a kind of bird called *توسی*. We can therefore conclude that the author wrote this work in, or after, 'Âlamgir's time.

The work is divided into seventy-six *Bâb*. The first twenty-six *Bâb* treat of various kinds of hawks and birds of prey, the names of which are given in Arabic, Persian, Turkish and Hindi, of their diet, training, directions relating to hunting, and signs of health and disease. The remaining *Bâb* are devoted to their diseases and treatment.

The MS. contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey. They are on foll. 6^b, 7^a, 7^b, 9^a, 10^a, 10^b, 12^a, 12^b, 13^b, 14^a, 14^b, 15^a, 15^b, and 16^a.

Written in fair Nasta'liq on thick paper with occasional notes on margins.

Not dated ; 17th century.

A list of the contents, written in a different hand, is prefixed to the copy.

MINEROLOGY.

No. 1073.

foll. 50 ; lines 13 ; size 9×6 ; $6\frac{3}{4} \times 4$.

جواهر نامه

JAWÂHIR NÂMAH.

A treatise on precious stones and minerals.

Author: Muḥammad Aṣḥraf bin ul-Ḥasan ur-Rustamdâri محمد اشرف بن الحسن الرستم‌داری.

Beginning:—

حمد بيبعد و شكر بيبعد حكيمى را سزد كه بموجب النعم *

The author says in the preface that he wrote this work at a time when Zahir-ud-Dîn Bâbur had conquered India and got hold of the precious jewels stored up by its former kings. The work is dedicated to Bâbur and to his son and heir-apparent Humâyûn.

A copy of the work in which the author is called محمد بن اشرف العسینى الرستم‌داری and which contains twenty-two chapters, is noticed in Rieu iii, p. 996.

In the present copy there are twenty-six chapters, each subdivided into several sections, as follows:—

- I. Pearl (لؤلؤ), in six *Faṣl*, fol. 3^a.
- II. Sapphire (باقوت), in five *Faṣl*, fol. 7^b.
- III. Ruby (لعل), in six *Faṣl*, fol. 10^b.
- IV. Emerald (زمرد), in five *Faṣl*, fol. 12^b.
- V. Zabarjad, in three *Faṣl*, fol. 14^a.
- VI. Diamond (العاس), in four *Faṣl*, fol. 15^a.
- VII. Cat's-eye (عين البهر), in three *Faṣl*, fol. 17^a.
- VIII. Turquoise (فیروزه), in five *Faṣl*, fol. 18^a.
- IX. Bezoar (پازهر), in four *Faṣl*, fol. 20^b.
- X. Mummy (مومىائى), fol. 22^a.
- XI. Ambergris (عنبر), fol. 23^b.
- XII. Musk (مشک), in one *Faṣl*, fol. 25^a.
- XIII. Stones of animal origin (سنگهای حیوانى), fol. 26^a.
- XIV. Cornelian (مقيق), in four *Faṣl*, fol. 27^a.
- XV. Stones which resemble Yâqût, in four *Faṣl*, fol. 27^b.

- XVI. Shell (جزع), in four *Faṣl*, fol. 28^b.
 XVII. Load Stone (مقناطیس), in five *Faṣl*, fol. 29^a.
 XVIII. Emery (سنباده), in four *Faṣl*, fol. 31^a.
 XIX. Melochites (دغنه), in four *Faṣl*, fol. 31^b.
 XX. Lapis lazuli (لاجورد), in five *Faṣl*, fol. 32^a.
 XXI. Coral (بسد و مرجان), in four *Faṣl*, fol. 34^a.
 XXII. Jasper (شش), in four *Faṣl*, fol. 35^b.
 XXIII. Crystal (بلور), in four *Faṣl*, fol. 37^a.
 XXIV. Jamast (a coarse blue gem). in four *Faṣl*, fol. 37^b.
 XXV. Other kinds of stone (احجار مختلفه), in twenty-two *Faṣl*, fol. 38^a.
 XXVI. Metals (فلزات), in twelve *Faṣl*, fol. 44^b.

The title of the work. given on the fly-leaf as well as in the colophon, is جواهر نامه.

Written in ordinary Ta'liq.

Dated 8 Muḥarram, A.H. 1248.

The MS. has been repaired throughout with patches of thin paper.

No. 1074.

fol. 164; lines 14; size $9\frac{1}{4} \times 6$; $7 \times 3\frac{1}{2}$.

مجموعه الصنائع

MAJMU'AT-US-ṢANĀ'I'.

A polytechnical work containing a collection of recipes for making artificial pearls, rubies, sapphires and other precious stones, preparing inks, dyes and all kinds of colours, poisons and antidotes, dissolving and oxidizing metals, making artificial flowers, fire-works, etc., etc.

It begins at once without a preface with the following lines in which the work is ascribed to Ḥakim Faylaṣūf-i-Maḡribī: نسخهٔ مجموعه الصنائع برای فائدهٔ جمهور انام از حکم فیلسوف مغربی مشتمل گشت بر چهل و پنج باب الخ. According to Ethé, India Office Lib. Copy No. 2781, the author was Mir Yahyá عمر یحیی. The present copy exactly agrees with Ethé, India Office Lib. Copy No. 2783 and is likewise divided into forty-three *Bāb* fully enumerated in the beginning.

The colophon of the Bodl. Lib. Copy. (No. 1870), dated A.H. 1033, proves that the work was written before that year. According to Stewart's Catalogue, p. 97, the work was composed by Zayn-ul 'Ābidin

in the reign of Aurangzib; but a Turkish version which appears to have been made in A.H. 1065 = A.D. 1654, is noticed in G. Flügel ii, p. 525.

The MS. is defective towards the end and breaks off with the following words:—

و حاجت خواستن را شاید و دشمنان و بر حکیمان رفتن نشاید نماز

پیشین *

Written in ordinary Nasta'liq.

Not dated; 19th century.

ARCHERY.

No. 1075.

fol. 74: lines 14; size $7\frac{1}{2} \times 4$; $6\frac{1}{4} \times 3$.

هدایت الرمی

HIDÂYAT-UR RAMÎ.

A treatise on archery.

Author: Muḥammad Budhā'ī محمد بدائی.

Beginning:—

حمد متواتر و ثنائی متکثر خدای جل و علا آن توانائی را *

The work is dedicated to 'Alâ-ud-Din Abul Muẓaffar Ḥusayn Shāh, who reigned in Bengal, A.H. 904-927 = A.D. 1498-1521.

The work is divided into twenty-seven *Bāb*, most of which are subdivided into several *Faṣl*. See Rieu ii, p. 488; W. Pertsch, Berlin Catalogue, p. 337; Ethé, India Office Lib. Catalogue, Nos. 2768-2769.

The original work is followed by a versified tract on the same subject (archery), beginning on fol. 70^b:—

ای بنام تو نامه نامور است انجم *

Written in ordinary Ta'liq.

Dated A.H. 1139, the ninth regnal year of Muḥammad Shāh.

Scribe: محمد عابد.

The signature 'Gore Ouseley' is found on the top of the first page.

CALLIGRAPHY AND DRAWINGS.

No. 1076.

foll. 35 ; lines 17 ; size 8 × 5 ; 6 × 3.

رساله خوشنویسی

RISĀLAH-I KHWUSHNAWĪSĪ.

A treatise on calligraphy.

Author: 'Abd Ullah uṣ-Ṣayrafi عبد الله الصيرفي.

Beginning:—

شکرو سپاس فراوان و ستایش بی پایان کاملی را که از نقطه نیستی
دائرة هستی را مکمل گردانید الخ *

The author seems to be quite different from his namesake Khwājah 'Abd Ullah uṣ-Ṣayrafi عبد الله الصيرفي who is repeatedly mentioned in the work as an eminent calligrapher of past times and author of a treatise on calligraphy (see foll. 10^b, 14^b, 21^b, 25^a, 25^b, etc.), and of whom the author gives a short account on fol. 21^b.

We learn from the preface that several men of high position and sons of great men, who had learnt calligraphy from the author, requested him to write a short treatise on that art for the use and benefit of beginners as well as experts. Hence the composition.

The year in which the author wrote the work is not given, but internal evidence shows that he did so during, or immediately after, the reign of the great Mughal Emperor Akbar (A.H. 963–1014 = A.D. 1555–1605) whom he praises on fol. 19^a.

According to the preface the author divided the work into a *Muqaddimah*, two *Bāb* and a *Khātimah*, each of which is subdivided into several sections. These divisions are however enumerated in the text in a confusing manner. The main subjects treated are as follows:—

1. The excellence and origin of penmanship, fol. 2^b.
2. Instructions for the preparation of (ordinary) ink, fol. 3^b.
3. Distinction between various kinds of pens, and instructions for cutting the pen, fol. 4^a.
4. The six characters, viz. *Muḥaqqaq*, *Ṣulṣ*, *Tauqī*, *Riqā'*, *Rayḥān* and *Naskh*, fol. 5^a.

5. Instructions relating to paper: its qualities, methods of preparing and colouring it, etc., etc., fol. 6^b.
6. Instructions for preparing special kinds of ink. fol. 10^b.
7. Instructions for nibbing the pen and holding it, fol. 14^a.
8. The origin of the art of writing: its development and progress, etc., etc., fol. 16^b.
9. This important section, containing notices of eminent calligraphers, and headed as باب ينجم or the 'fifth Bâb,' consists of three *Faṣl*, subdivided into two *Daf'ah*, the first of which treats of the ancient calligraphers. The second *Daf'ah* and the entire remaining portion of this *Bâb* are missing. The calligraphers noticed under the first *Daf'ah* are as follows:—

ابن عقلة Ibn-i Muqlah—inventor of the six characters—was the Wazir of the Abbaside Caliph al-Râḍi: died in A.H. 327 = A.D. 938; fol. 21^a.

علي ابن هلال 'Alī ibn Hilâl—better known as ابان بواب—was the pupil of the above; died. Jumâdâ I. A.H. 413 = A.D. 1022, during the reign of Qâdir Billâh; was buried by the side of the tomb of Imâm Aḥmad bin Muhammad bin Ḥanbal; fol. 21^a.

جمال الدين خواجه بافوت المستعصمي Jamâl-ud-Dīn Khwâjah Yâqût ul-Musta'şimî—A pupil of Ibn-i Bawwâb: flourished during the reign of Musta'şim Billâh (A.H. 640–656 = A.D. 1242–1258); fol. 21^b.

خواجه ارغون Khwâjah Arġûn—pupil of Khwâjah Yâqût; fol. 21^b.

خواجه عبد الله صبرنى Khwâjah 'Abd Ullah us-Ṣayrafî—made himself a master in *Muḥaqqaq* and *Rayḥân*; fol. 21^b.

أش بن السروي 'Ash bin al-Surawî, popularly called أش بن السروي (cook), was the master and teacher of the author: his father was the cook of Shaykh Zayn-ud-Dīn Khawâfi, hence the epithet أش بن السروي: fol. 22^a. His pupils were:—

(a) عبد الحق سبزواری 'Abd-ul-Ḥaqq—was skilled in all the characters: fol. 22^a.

(b) محمد بن سلطان شاه السروي Muḥammad bin Sulṭân Shâh ul Harawî—better known as حافظ تولى, was skilled in *Nasikh*; fol. 22^b.

(c) سيف الله كرماني Sayf Ullah Kirmânî—was skilled in all the characters: fol. 22^b.

(d) محيى الدين حسن Muḥyi-ud-Dīn Ḥasan—passed his own hand-writing as his master's and thus incurred the latter's displeasure; fol. 22^b.

خواجه عبد الله مرواريد Khwâjah 'Abd Ullah Marwârid—was skilled

in calligraphy, letter-writing, music, etc., and lived in the time of Sultân Husayn Mirzâ; fol. 22^b.

مولانا محمود سموقندی Maḥmūd Samarqandî:—fol. 22^b.

خواجہ تاج المسلمانی Khwâjah Tâj ul-Musalmâni:—fol. 22^b.

میر عبد الحی Mir ‘Abd-ul-Ḥayy—was a pupil of Maulânâ Ja’far; fol. 22^b.

مولانا عبد الله Maulânâ ‘Abd Ullah—better known as Maulânâ Darwîsh; was well-skilled in *Ta’liq*; خواجہ اخسار and میر منشی and several others were also skilled in *Ta’liq*; fol. 23^a.

مولانا میر علی تبریزی Mir ‘Ali Tabrizî—was the inventor of *Nasta’liq*. He flourished during the reign of Timûr; fol. 23^a.

مولانا جعفر Maulânâ Ja’far—was the pupil of the above and was skilled in all the characters; was attached to the library of Mirzâ Bâisanḡar during the time of Shâh Rukh; fol. 23^a.

مولانا شایخ عبد الله خوارزمی Maulânâ Aẓhar—مولانا شایخ Shāykh ‘Abd Ullah Khwârizmî and مولانا محمود شایخ Maḥmūd Shāykh were the pupils of Maulânâ Ja’far; fol. 23^a.

نسخ نابود بورانی Sultân ‘Alî Ma-shhadi—مولانا سلطان علی القانی Bâyezîd Bûrânî and مولانا سلطان علی القانی Sultân ‘Alî Qâ’înî were the pupils of Maulânâ Aẓhar; fol. 23^a.

There is a lacuna after fol. 23^b and a large number of folios seem to be missing. Fol. 24^a begins with باب هفتم or the seventh chapter, treating of the rules for the correct writing of every letter of the alphabet, the relative proportions of the letters to be judged by numbers of dots, syllabaries showing combinations of letters, etc., etc.

A similar treatise by ‘Abd Ullah Şayrafî, with similar divisions, but with a different beginning, is noticed in J.A.S.B., New Series, vol. xiv, 1918, No. 8 (p. cccxviii).

Written in ordinary Nasta’liq.

Dated 20 Ramaḡân, A.H. 1120.

Scribe: محمد فاضل ولد شیخ عبد الله ولد شیخ ابوب.

On the first page of the MS. appears the signature of Sir Gore Ouseley, in whose hand-writing the following note is found on the title-page:—

No. 23.

رسالہ در علم خط

.. A Treatise on Penmanship.

The author of this valuable little work was a learned man named Abdullah. He has given the proper form and proportion of each character of the various alphabets in general use in Persia, Arabia

and India, so clearly as almost to obviate the necessity of a writing master.

The date of this essay is not given, nor the birth and country of the author (Abdullah) mentioned.

This copy was transcribed by Muhammed Fazel the son of Sheikh Abdullah and grandson of Sheikh Ayub, A.H. 1120.

G.O."

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 1077.

fol. 158 : lines 12 ; size $7\frac{3}{4} \times 4\frac{1}{2}$: $5\frac{1}{2} \times 3$.

تذکرۂ خوشنویسان

TADKIRAH-I KHWUSHNAWÎSÂN.

A treatise on calligraphy, followed by notices on eminent calligraphers brought down to the reign of Muḥammad Akbar II (A.H. 1221-1253 = A.D. 1806-1837).

Author: Râqim Gulâm Muḥammad Haft Qalamی راقم علام محمد هفت قلمی. *مفت قلمی.*

The original work is preceded by calligraphic specimens in various character, writing models, etc., etc. The earlier portion of the preface is wanting and the work opens abruptly thus on fol. 88^a :

..... این فقیر تردد میکند و تعلیم اصول خطوط بایشان بقدر فهم و

استعداد هر یک گفته میشود *

The name of the author could not be traced from the work, but in his notice on Muḥammad Hafiz, fol. 153^b, he adopts the *takhalluṣ* راقم Râqim. According to the preface as extant in the present copy the author divided the work into a *Muqaddimah*, three *Bâb* and a *Khâtimah*, and completed it in A.H. 1239 = A.D. 1823 in the reign of Muḥammad Akbar Shâh, with whose praise the preface ends.

The preface is followed by an account of the origin of calligraphy and of the various characters. Then follow instructions, in prose and verse, as to the preparation of ink, cutting the pen, etc., etc., after which the author lays down specific rules for the correct writing of every letter of the alphabets.

The notices on calligraphers begin on fol. 102^a.

According to Rieu ii. p. 523, the author was a native of Dihli, and lived in Lucknow in the time of Āṣaf-ud-Daulah. Of the dates found in the notices the latest is that of the death of Lâlah Laḥhmî Râm Pandit. A.H. 1233 = A.D. 1817 (fol. 157^a).

The original arrangement has been very much disturbed in the present copy. Most of the folios have been misplaced and some are missing.

The work has been edited in the Bibl. Indica series by Shams-ul-Ulamâ Khân Bahâdur Dr. Hidâyat Ḥusayn. under the title تذکرۂ خوشنویسان. A comparison of the printed edition with the present copy shows that the historical accounts of kings and princes connected with the calligraphers noticed, found at some length in the present copy, are very much curtailed or are altogether omitted in the printed edition.

The present copy is full of clerical mistakes. It also contains later additions: e.g. the date of Mir 'Alî-ul-Kâtib's death, given here on fol. 111^a as A.H. 924 (that is erroneous; see vol. ii, p. 79), is not found in the printed edition (pp. 49-54).

The earlier portion, containing various specimens of calligraphy, is written in fair hands, and the latter, in a careless Ta'liq.

Not dated. 19th century.

No. 1078.

fol. 20: size 12 × 8: 8½ × 5½.

Twenty finely illuminated sheets, with beautiful floral designs, of excellent calligraphic specimens in bold Nasta'liq, with gold sprinkled borders: bound in leather.

The first sheet contains the سورة فاتحه beginning thus:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ — الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ آمِينَ *

The specimens have the following signatures. In two cases there are also dates.

(1) 'Abd-ur-Raṣhîd. (also called Raṣhîdâ-i Daylâmî عبد الرشيد دہلوی). He was the pupil and the sister's son of Mir 'Imâd-ul-Ḥusaynî, after whose assassination he came to India (during the reign of Shâh-Jahân) and was appointed writing master of Prince Dârâ Shikûh. His other pupils were Muḥammad Ashraf Khwâjah Sarâ, Sa'idâ-i Ashraf, 'Abd-ur-Raḥmân, Mir Hâjî, etc. He was a contemporary of the poet Mirzâ Ṣâ'ib. Both of them died, according to a chronogram by the aforesaid Sa'idâ-i Ashraf, in A.H. 1080 = A.D. 1677: but accord-

ing to others it was in A.H. 1081 or 1085. (See Taḍkirah-i *Kh̲wush-nawisân*, pp. 95-100.) Foll. 1^b, 3^b.

(2) Imâd-ul-Ḥusaynî عماد الحسنی of Qazwin. A.H. 1015. He led an independent and simple life at Iṣfahân. He excelled others in Nasta'liq hand. Being a Sunnî he was assassinated at the instigation of Shâh Abbâs. A.H. 1024 = A.D. 1615 (See Sprenger, *Oude Catalogue*, p. 89: Taḍkirah-i *Kh̲wush-nawisân*, pp. 92-95). Foll. 2^a, 4^a.

(3) Jawâhir Raqam (with his original name Mîr Sayyid 'Alî Kh̲ân, Tabrizî مير سيد علی خان تبریزی معروف به جواهر رقم). He was the writing master and librarian of Aurangzib. He died A.H. 1094 = A.D. 1682 (See Rieu ii, p. 783). Foll. 2^a, 6^a, 8^a, 11^b, 16^a.

(4) Hidâyat U'llah (Zarrin Raqam هدایت الله زرین رقم). A.H. 1099, 1101 and 1111. He also was the librarian of Aurangzib, at whose order he wrote several copies of the Diwân-i Ḥâfiz in a minute hand. He was the writing master of prince Kâmbak̲h̲sh, and died A.H. 1118 = A.D. 1706. (See Taḍkirah-i *Kh̲wush-nawisân*, p. 58). Foll. 5^b, 9^b, 10^a, 12^a.

A note on the fly-leaf at the beginning, dated A.H. 1220, says that Qâḍî 'Alî Akbar Munshî Astarâbâdî bought this copy for five hundred rupees from one Bashârat Kh̲ân Afġân at Poonah.

No. 1079.

fol. 38; size 14³/₄ × 10.

An album of miniatures in Indian style and specimens of calligraphy, with illuminated margins.

The miniatures, representing scenes of Indian life and Eastern fiction, include portraits of Indian Princes, Hindû ladies in various attitudes, Hindû Faqîrs, etc., almost all without names. Some of them are indecent.

Fol. 6^b contains the portraits of Bâz Bahâdur and Rûpmatî, inscribed in Nasta'liq باز سادر و روپ منی. Bâz Bahâdur riding a horse with a hawk in hand is pursuing Rûpmatî, also on a horse, with a lancet in hand. A miniature on fol. 11^a, without name, represents a jungle scene. Bâz Bahâdur and Rûpmatî, both on horseback with hawks in hand, are penetrating the jungle, attended by a number of females.

Bâz Bahâdur, with his original name Malik Bâyezîd, of Mâlwah (A.H. 962-978 = A.D. 1554-1570), fell in love with Rûpmatî, a courtesan, and the story of their love has been handed down to posterity in song.

A miniature on fol. 16^a representing Aurangzib on horseback

bears the following inscription in a later hand معی الدین اورنگ زیب
عالمگیر بادشاہ.

The last folio contains a fine drawing representing the figure of a hawk with a gold chain round its neck.

The calligraphic specimens, which are in Nasta'liq, Naskh and Shikastah, have the following signatures. Where there are dates, these are given :—

1. 'Abd-ur-Rashid عبد الرشید [see No. 1078-(1)], foll. 3^b, 30^a.
2. Hâfiz Nûr Ullah حافظ نور الله . He flourished under Nawwâb Âsaf-ud-Daulah of Lucknow, who ruled from A.H. 1188-1212 = A.D. 1774-1797. His pupils were Lâlah Surub Singh, Miyân Wajih Ullah, and others (see Taḍkirah-i Khwushnawîsân, p. 64). The Sharḥ-i Alfîyah, in two volumes (see Nos. 783-784) were transcribed by him in A.H. 1169. Foll. 5^b, 32^b.
3. Amîr Muḥammad Afdal امیر محمد افضل . A.H. 1144, fol. 10^a.
4. Mahdi Qulî مهدی قلی , fol. 16^a.
5. Muḥammad 'Abbâs محمد عباس . fol. 20^b.
6. Muḥammad Ibrâhîm محمد 'براهیم . fol. 21^a.
7. Muḥammad Amîr محمد امیر (a contemporary of the author of the Taḍkirah-i Khwushnawîsân. He died in A.D. 1857. See *ib.* p. 71), A.H. 1257, fol. 21^b.
8. Âgâ Mirzâ آغا میرزا (died A.H. 1273 = A.D. 1856; see vol. i. p. 101; Taḍkirah-i Khwushnawîsân, p. 27). A.H. 1233, fol. 22^a.
9. 'Abd-ul-Wahhâb ul-Husaynî عبد الوہاب حسینی . fol. 23^b.
10. Abu'l Baqâ ul-Mûsawî ابوالبقاء الموسوی . fol. 24^a.
11. Fayḍ Ullah فیض الله (brother of Qâḍî 'Ismat Ullah Khân, who died A.H. 1186 = A.D. 1772, see Taḍkirah-i Khwushnawîsân, p. 127), fol. 25^b.
12. Afdal-ul-Husaynî افضل حسینی . fol. 26^a.
13. Sudh Râi سده رای , A.H. 1179. He was a Kâyath of Ilahâbâd. His ancestors, Bhog Chand and others, were attached to the royal courts of Dihli. Muḥammad Mûsâ was his writing master in Nasta'liq, and he wrote Shikastah on the lines of Dirâyat Khân (see Taḍkirah-i Khwushnawîsân, p. 121). Foll. 29^b, 33^b.
14. Âgâ 'Ali Khân آغا علی خان . fol. 31^a. The scribe does not sign his name, but in an inscription, added in a later hand, he is said to be Âgâ 'Ali Khân.
15. Muḥammad Husayn Zarrin Qalam Akbar Shâhi محمد حسین زرین قلم اکبر شاهی . (i.e. the well-known calligrapher of

Akbar's court. He died in A.H. 1020 = A.D. 1611. See *Â'in-i Akbarî*, p. 115 : *Tadkirah-i Khwushnawîsân*, p. 78). Fol. 31^b.

16. Muḥammad Khwushîd محمد خورشید . fol. 32^a.
17. Muḥammad Mu'min ul-Ḥusaynî محمد مومن الحسنی (with the *takhalluṣ* 'Arshî عرشى : died A.H. 1091 = A.D. 1680 ; see *Tadkirah-i Khwushnawîsân*, p. 101). Fol. 36^a.
18. Muḥammad 'Arif محمد عارف (entitled Yaqût Raqam Khân (ياقوت رقم خان). He was a pupil of 'Abd-ul-Bâqî Ḥaddâd, and flourished during the time of Shâh 'Âlam Bahâdur Shâh, who reigned from A.H. 1119 to 1124 = A.D. 1707-1712 : see *Tadkirah-i Khwushnawîsân*, p. 126. Fol. 38^a.

No. 1080.

fol. 45 : size $14\frac{1}{2} \times 10\frac{1}{2}$.

An album of miniatures and specimens of calligraphy, with wide and gold sprinkled borders.

The miniatures, all in Indian style, represent various scenes of Indian life, and include, besides fancy subjects, portraits of Indian ladies, princes and Hindû Faqîrs, most of them without names. Some of the drawings represent fights of elephants, animals, etc. The following have names in Persian :—

1. *Shirîn* شیرین. She was the wife of Khusrâu Parwîz (king of Persia) and the beloved of Farhâd. She is spoken of as the daughter of the emperor Maurice in the Persian and Turkish romances, that celebrate the love of Khusrâu for Shirîn, and Shirîn for Farhâd. Fol. 6^b.
2. Gurû Gobind, as a Hindû Faqîr. Gurû Gobind was the son of Teğ Bahâdur, a famous chief of the Sikhs. After the execution of his father by order of Aurangzib in A.H. 1084 = A.D. 1673, he rebelled against the emperor, and later on two of his sons were taken prisoners and put to death. Thenceforth he led a retired and sorrowful life until his death. Fol. 8^b.
3. The emperor Shâh Jahân, fol. 14^a.
4. Muḥammad Shâh's horse in a back-broken state after the death of his master, fol. 25^a.
5. The one on fol. 37^a, though not named, can be identified as the celebrated Hindû poet Kabîr Dîs, who by trade was a weaver, and lived in the time of Sultân Sikandar,

Shâh Lodi of Dihlî (A.H. 894-923 = A.D. 1488-1517). He is seen here weaving cloth, attended by a royal personage (probably Sikandar Shâh) and a youth, who are seeking blessings from him. One on the last folio, also without name, seems to represent Majnûn, who, reduced to a skeleton for Layla's love, is sitting in the midst of the jungle.

The calligraphic specimens, which are in Naskh, Nasta'liq and Shikastah, contain the following signatures and dates:—

1. 'Abd Ullah Mushkin Qalam ul-Husaynî قلم الله متكى الحسينى. He was the father of Mir Muḥammad Ṣāliḥ Kashfî, the author of the اعجاز مصطفى : see Rieu, i, p. 154^a. He wrote five Maṣnawîs and a Dîwân; received from Akbar the title of مشكى قلم and the *takhalluṣ* of وصفى, and died in A.H. 1025 = A.D. 1616. Fol. 2^a.
2. 'Ali-ul-Kātib على الكاتب (see vol. ii, p. 79), foll. 3^b, 9^b, 23^b.
3. Shîrîn Raqam, also called Mir 'Abd Ullah Shîrîn Raqam مير عبد الله شيرين رقم, foll. 5^b, 6^a.
4. Mir 'Ali مير على, fol. 7^a.
5. Khudâ Yâr خدايار, A.H. 1146, fol. 8^a.
6. Mir Muḥammad مير محمد, A.H. 1126, fol. 11^b.
7. Muḥammad 'Abbâs محمد عباس, fol. 12^b.
8. Abu'l Baqâ ul-Mûsawî ابوالبقاء الموسوى, A.H. 1091, fol. 13^a.
9. Muḥammad Na'im محمد نعم, A.H. 1121, fol. 15^a.
10. Bahâdur 'Ali بسادر على, fol. 18^a.
11. Jawâhir Raqam جواهر رقم, that is to say Mir Sayyid 'Ali Khân Tabrizî. (see No. 1078-(3); fol. 24^a).
12. Abu'l Ma'âlî ابوالمعالى, fol. 25^b.
13. Hidâyat Ullah Zarrin Raqam, هدایت الله زرین رقم, A.H. 1112, (see No. 1078-(4); foll. 26^a, 43^b).
14. Raḥmat Ullah رحمت الله, A.H. 1128, fol. 27^b.
15. Muhammad Hâdî محمد هادی, fol. 29^b.
16. Yâqût Raqam Khân خان ياقوت رقم, (see No. 1079-(18); fol. 30^a).
17. Nâm-dâr نامدار. (He was the writing master of Farrukh Siyar, who reigned from A.H. 1124-1131 = A.D. 1712-1718; see Taḍkirah-i Khwushnawîsân, p. 59.) Fol. 34^a.
18. Ḥaṭîz Muḥammad Khwushîd حافظ محمد خورشید, fol. 38^a.
19. Mir Muḥammad Husayn 'Atâ Khân Muraṣṣa' مير محمد حسين عطا خان مرصع رقم (with the *takhalluṣ* Taḥsin نکستن). He was the son of Muḥammad Bâqir Tuḡrâ

Nawîs. He flourished under Nawwâb Shujâ'-ud-Daulah Bahâdur of Lucknow, who ruled from A.H. 1167 to 1188 = A.D. 1753-1774, and at whose order he rendered in Hindî Rekhtah the story of the four Darwîshes فصۃ چہار درویش; see Taḍkirah-i Khwushnawîsân, p. 61 : A.H. 1191. fol. 38^b.

20. I'jâz Raqam Khân اعجاز رقم خان (see Taḍkirah-i Khwushnawîsân, p. 62). A.H. 1192, fol. 39^a.
21. Jawâhir Mal جواهر مل, fol. 40^a.
22. 'Alî Ridâ Shîrîn Raqam, pupil of Muḥammad Amir Ridâwî علی رضای شیرین رقم نلمند سعد محمد امیر رضوی, fol. 44^b.
23. Muḥammad Sa'd-ud-Dîn محمد سعد الدین, A.H. 1266. fol. 45^a.

No. 1081.

fol. 12; size 18½ × 12.

A volume containing twenty-three sheets of calligraphic specimens in Nasta'liq and Naskh, pasted on thick boards. Some of them are signed and dated as follows :—

1. Tûmân Khwâjah تومانخواجہ, written in Balkh, fol. 2^b.
2. Wajih-ud-Dîn وجہ الدین, fol. 3^a.
3. Mir 'Alî میر علی, fol. 4^a, 6^a.
4. Muḥammad Ibrâhim محمد ابراہیم, A.H. 1142, fol. 5^a.
5. Muḥammad Ḥusayn محمد حسین, fol. 5^b.
6. Muḥammad 'Ismat Ullah Khân محمد عصمت اللہ خان, fol. 6^b.
7. Muḥammad Muqim محمد عقیق (he lived in the Kâli Masjid at Delhi; see Taḍkirah-i Khwushnawîsân, p. 60). fol. 7^a.
8. 'Alî ul-Ḥusaynî علی الحسنی, fol. 7^b.
9. Abu'l Baqâ ul-Ḥusaynî ابوالبقاء الحسنی, fol. 9^b.
10. 'Alî Ridâ علی رضا (see No. 1080-(22); fol. 9^b).
11. Faqîr فقیر, fol. 11^b.

No. 1082.

fol. 10; size 11½ × 7.

An album of miniatures and specimens of calligraphy.

The miniatures, representing scenes of Indian life, include portraits of Indian ladies, princes, Amîrs, Jogîs, etc.

The following portraits have names added in Persian :—

1. Maulavî Jâmî مولوی جامی (i.e. 'Abd-ur-Rahmân Jamî; see No. 180), fol. 4^b.
2. The well-known Jogî Jaipâl جوگی جیپال, fol. 7^a.
3. Sultân Khusrau سلطان خسرو (eldest son of the emperor Jahângîr : died A.H. 1031 = A.D. 1621). He is depicted receiving a glass of wine from a lady. Fol. 8^a.
4. Shîr Afgan. son of Sayf Khân Kokah شیر افکن یسر سیفخان (This portrait I believe to be of Jahângîr; it has "Shîr Afgan son of Sayf Khân Kokah" added in a later hand).

The calligraphic specimens, which are in Nasta'liq, bear the following signatures :—

1. 'Abd-ur-Rahîm 'Anbarin عبد الرحیم عنبرین قلم, fol. 4^a.
2. Muḥammad Ḥusayn محمود حسن, fol. 5^a.
3. 'Alî نقیر علی, fol. 8^b.
4. Mir Ḥasan ul-Ḥusaynî, میر حسن الحسینی, fol. 9^b. This folio contains the seals and signatures of Diyânat Khân (with his original name Muḥammad Ḥusayn; he was an Amîr of 2,500 under Shâh Jahân, and died at Aḥmâdnagar in A.H. 1040 = A.D. 1630), and Muḥâfiẓ Khân.

No. 1083.

fol. 10; size 12 × 9½.

An album containing twenty sheets of modern calligraphic specimens in Naskh and Nasta'liq, with the following names and dates to some :—

1. Sayyid 'Alî Aṣḡar Ḥusaynî ul-Hasanî سيد علی اصغر حسینی ul-Hasani, A.H. 1307, foll. 1^a, 2^b.
2. Sayyid Wazîr Nawwâb Ḥusaynî ul-Hasanî سيد وزیر نواب حسینی ul-Hasani, A.H. 1307, foll. 1^b, 2^a.
3. (No name), A.H. 1276; fol. 5^a.
4. Mîr Hâjî میر حاجی, (to be distinguished from his namesake noticed in Taḏkirah-i Khwushnawisân, p. 55. The latter was an adopted son of 'Abd-ur-Rashîd Daylamî, d. A.H. 1080 = A.D. 1669), A.H. 1191, fol. 6^a.
5. Sayyid Muḥammad Mirzâ سيد محمد میرزا, foll. 10^a, 10^b.

Presented by Sayyid Ṣafdar Nawwâb of Patna, 8th August.

No. 1084.

fol. 28 ; size $15 \times 9\frac{1}{4}$.

An album of calligraphic specimens in Nasta'liq. with wide borders, bearing the following signatures and dates :—

1. Khwurshid خورشيد, fol. 1^b.
2. 'Abd-ul-Husayn عبد الحسين, fol. 3^b.
3. Hasan Ridâ حسن رضا, fol. 4^b.
4. Safdar Husayn صفدر حسين, A.H. 1304, foll. 5^a, 24^a.
5. 'Inâyat Ahmad 'Uṭârid Raqam عنایت احمد عطار رقم, A.H. 1256, foll. 6^b, 7^a, 16^b–21^a.
6. Ilâhî Bakḥsh إلهی بخش, A.H. 1256, 1257, foll. 8^a–16^a.
7. Hâjî Muḥammad ul-Husaynî حاجی محمد الحسينی, A.H. 1067, fol. 22^a.
8. Hâfiz Nûr Ullah حافظ نور الله, A.H. 1185, foll. 22^a–23^a.
9. Faṭḥ Ullah Kâshî فتح الله کاشی, fol. 23^b.
10. Muḥammad Sâdiq محمد صادق [perhaps identical with Murid Khân Muḥammad Sâdiq Tabâtabâ'i, who was an Amir of Muḥammad Shâh, (A.H. 1131–1161 = A.D. 1718–1748); see Taḍkirah-i Khwushnawîsân, p. 107]. fol. 23^b.
11. Muḥammad Bâqir ul-Husaynî محمد باقر الحسينی, A.H. 1086 fol. 24^a.
12. 'Abd-ur-Rashîd عبد الرشيد, fol. 24^b–25^a.
13. 'Alî علی, fol. 25^b.
14. Muḥammad 'Alî محمد علی, fol. 26^a.
15. Muḥammad Sharîf محمد شریف, fol. 26^b.
16. 'Imâd-ul-Husaynî عماد الحسينی, fol. 27^a.
17. Mir 'Alî میر علی, fol. 27^b, 28^a.
18. Hidâyat Ullah هدایت الله, A.H. 1092, fol. 28^a.
19. Ridâ 'Alî ul-'Abbâsî رضا علی العباسی, A.H. 1023 ; fol. 28^b.

No. 1085.

fol. 24 ; size $11\frac{1}{2} \times 7\frac{1}{4}$.

Twenty-four folios (fastened together so as to form a continuous strip) containing specimens of calligraphy in Nasta'liq. some bearing the following names and dates :—

1. Safdar Husayn صفدر حسين, fol. 1^b, 24^a.
2. Sayyid 'Alî سيد علی, fol. 3^b.

3. Hidâyat Ullah الهدايت الله, fol. 4^a.
4. Mir Ḥusayn ul-Ḥusayni, better known as Mir Kalanki
عمر حسن الحسيني المعروف به مير كلنكي العاجي ul-Hâjī
fol. 7^a.
5. Muḥammad Shharīf محمد شريف, fol. 9^a.
6. Muḥammad Fâdil محمد فاضل, fol. 10^a.
7. Kifâyat 'Alī كفايت على, 1268 Faṣlī, fol. 12^b.
8. Ja'far Ḥasan جعفر حسن, fol. 15^b.
9. Jawâhir جواهر, fol. 16^a.
10. 'Abd-ur-Rashīd Daylamī عبد الرشيد ديلمی, fol. 17^a.
11. 'Abd-Ullah ul-Qâdirī عبد الله القادری, fol. 18^b.
12. Muḥammad Ibrâhīm محمد ابراهيم, fol. 19^b.
13. Ilâhī Bakhsh الهی بخش, foll. 21^b, 23^b.

Presented by Sayyid Ṣafdar Nawwâb of Patna. 8th August.
1906.

No. 1086.

foll. 12; size 14½ × 12.

An album of twenty-two miniatures in Indian style, including portraits of saints, Indian princes, Amīrs, etc. The following bear inscriptions in Nasta'liq :—

1. حضرت علی کرم الله وجهه Ḥadrat 'Alī (the fourth Khalifah.
d. A.H. 40 = A.D. 660), fol. 1^b.
2. حضرت پیر دسنگیر سد عبد القادر جیلانی Sayyid 'Abd-ul-Qâdir
Jilânī (founder of the Qâdirī sect. died A.H. 561 = A.D.
1165), fol. 2^a.
3. حضرت امام صامن Imâm Dâmin ('Alī Ridâ bin Mûsâ).
4. عمر عیار و حضرت خواجه خضر Umar 'Ayyâr (the juggler
and the faithful attendant of Amīr Hamzah) and Khwâ-
jah Khidr (the prophet who, according to Moslem belief,
is still alive, and serves as a guide to travellers who
lose their way), fol. 3^b.
5. ابراهيم ادهم Ibrâhīm Adham (king of Balkh, who renounced
the throne, became a pious devotee, and died between
A.H. 262 and 267 = A.D. 875 and 880), fol. 4^a.
6. بابا کبير عارف بالله Kabîr, engaged in weaving cloth [see
No. 1085-(5)], a portrait to which the present bears
a strong resemblance, fol. 4^b.
7. سلطان شجاع Sultân Shujâ' (the second son of Shâh Jahân,
and governor of Bengal, died A.H. 1071 = A.D. 1660)
fol. 5^b.

8. نواب داؤد خان Da'ūd Khân (probably Da'ūd Khân Pannī, son of Khidr Khân Pannī. He served several years under 'Aurangzib, and was killed in an encounter with Amīr ul-Umarā Husayn 'Alī Khân at Burhānpūr, A.H. 1127 = A.D. 1715), fol. 5^b.
9. نواب احمد خان و شاه نقی درویش Nawwāb Aḥmad Khân (probably Aḥmad Khân Bangash, second son of Muḥammad Khân Bangash, Nawwāb of Farrukhābād. Aḥmad Khân governed from A.H. 1163–1185 = A.D. 1749–1771. Taqī Darwīsh, a popular saint, exercised great influence over Aḥmad Khân), fol. 6^a.
10. نواب احمد خان the same Nawwāb Aḥmad Khân, fol. 6^b
11. نواب شمشیر خان Nawwāb Shamshir Khân. (It is difficult to say whether he is one of the two Shamshir Bahādurs of Bājī Rāo Peṣhwā's family, or identical with Shamshir Khân of Shāh Jahān's time at whose request Tawakkul Beg abridged the Shāh Nāmā, see No. 10), fol. 7^a.
12. سيد برهان Sayyid Burhān (probably identical with Sayyid Burhān-ud-Dīn Qutb ul-Mulk, grandson of Sayyid Jalāl Bukhārī. He died at Gujarāt, A.H. 857 = A.D. 1453) fol. 7^b.
13. نواب شکر الله خان Nawwāb Shukr Ullah Khân (either Shukr Ullah Khân I, a nobleman in the service of Aurangzib, or his son Shukr Ullah Khân II, who was appointed governor of Mewāt in A.H. 1114 = A.D. 1702 ; see Beale's Biogr. Dictionary, pp. 382 and 383), fol. 8^b.
14. مرثیه خوان Marṣiyah Khwān (a reciter of elegies), fol. 9^a.
15. نواب حمید خان Nawwāb Ḥamīd Khân (as a boy) and نواب مظہر خان Nawwāb Maẓhar Khân, fol. 10^a.
16. کبوتر باز Kabûtar-bāz (a pigeon-flier), fol. 10^b.
17. هدایت خان Hidāyat Khân and سيد شہامت علي Sayyid Shahāmat 'Alī, fol. 11^b.

No. 1087.

A single sheet, 14 $\frac{1}{4}$ × 9 $\frac{1}{2}$. Specimen of calligraphy in Nasta'liq without name or date.

No. 1088.

A single leaf, $7\frac{1}{4} \times 4\frac{3}{4}$. A portrait of the celebrated saint Shaykh Abd-ul-Qâdir Gilânî (d. A.H. 561 = A.D. 1165) with the following inscription in a hasty Ta'liq : شبہ مبارک حضرت یزدان پیر دستگیر رح

ANTHOLOGIES AND ALBUMS.

No. 1089.

fol. 69 ; lines 14 ; size $9\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3$.

An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by Shâh Jahân, with many seals and signatures of nobles and distinguished persons of the Muğal court.

Beginning :—

ای ذات تواز صفات ما پاک کنه تو بیرون ز حد ادراک

The MS. consists of choice selections mostly from the poetical works of Sa'dî, Nizâmî. Khusrau, and Jâmî. Other prominent contributors are :—

Abû Sa'id Abul Khayr (the renowned saint and Rubâ'î writer, d. A.H. 440 = A.D. 1048).

Shaykh Najm-ud-Dîn Kubrâ (d. A.H. 618 = A.D. 1221).

Sayf-ud-Dîn Bâkharzî (see No. 56).

Shaykh Alâ-ud-Daulah Simnâni (d. A.H. 736 = A.D. 1335).

Jalâl-ud-Dîn Rûmî (see Nos. 59-87).

Shams-i Tabrizî (see No. 87).

Qâsim (see No. 170).

Khwâjû Kirmânî (see Nos. 143-145).

Âsafi (see Nos. 219-220).

Haydar (see No. 234).

Humâyûn (see No. 214).

Hayrati (see Nos. 235-236).

Riyâdî (d. A.H. 884 = A.D. 1479).

Ibn-i Yamîn (see Nos. 137-139).

Amîr Shâhî (see Nos. 173-176).

Figânî (see Nos. 217-218).

Lisânî (see Nos. 229-230).

Ahlî (see No. 231).

In the autograph note *Shâh Jahân* says that this valuable MS. was deposited in his library on the auspicious day of his accession to the throne; viz. the 8th Jumâdâ II, A.H. 1037 :—

بسم الله الرحمن الرحيم - این مجموعه نفیسه تدوین بست و بنجم
سال بهمن موافق هشتم شهر جمادی الثانی سنه ۱۰۳۷ هجری که روز
جلوس مبارک است داخل کتابخانه این نیاوند دگا شد - حرره شهاب
الدین محمد شاه جهان پادشاه ابن جهانگیر پادشاه بن اکبر پادشاه غزی -
۲۵ خرداد سنه ۲ جلوس تحریر یافت *

There are two miniatures in unfinished outline at the beginning by *Ridâ* رضا, and two more in good Persian style, without the painter's name, at the end.

Written in beautiful perfect Nasta'liq on thick gold sprinkled paper with a sumptuously decorated double-page 'Unwân. The margins are designed in gold throughout.

On foll. 14^a and 68^a the scribe gives his name as *علي الحسنی*, but on fol. 44^a he calls himself *علي الكاتب*. For 'Alî ul-Kâtib's life see vol. ii, p. 79.

The seals and 'Ard-dîdahs covering the first and the last folios, except one, have been obliterated by some mischievous hand. That one (at the bottom of the last folio) reads thus :—

قیمت پانصد روپیه از بابت نور جهان بیگم *

The above note at once suggests that this valuable MS. once belonged to the celebrated *Nûr Jahân*, the favourite wife of the emperor *Jahângir*

No. 1090.

foll. 52; lines 12; size 11 × 6½; 7 × 3¾.

An elegant and beautifully written copy of a Persian anthology containing choice pieces taken from the prose and poetical works of eminent writers.

I.

fol. 1^a: A short moral precept by Shaykh Abû Sa'îd Abul Khayr (*d.* A.H. 440 = A.D. 1048); beginning:—

من مقالات شیعہ ابی سعید ابی الخیر - گفت این نصوف عزیزست
در دل توانگریست در درویشی خداوندیست در بندگی الهی *

II.

fol. 1^b. Account of the physician Barzûyah برزویه as given by himself; beginning:—

چنین گوید برزویه طبیب مقدم اطباء پارس که پدر من از لشکریان بود
و مادر من از خاندان علماء و زردشت و اول نعمتی که خدای تعالی بر
من ارزانی داشت دوستی پدر و مادر بود و شفقت ایشان الهی *

Barzûyah, a Persian physician of great reputation, flourished under Nûshîrwân the Just (A.D. 531-579). He visited India at that monarch's order, and on his way back took several books, one of which, he says on fol. 15^a, was the famous Kalilah and Dimnah کله و دمنه, which, according to some, he translated into Persian.

III.

fol. 16^b. Şad Pand-i Luqmân Sad Pand-i Luqmân. The precepts of Luqmân to his son; beginning:—

الحمد لله رب العلمین این صد پند سودمند ست که لقمان
حکیم پسر خود را وصیت کرده و فرمود که هر که این سخنانرا یاد گیرد الهی *

IV.

fol. 20^a. مناجات, a prayer; beginning:—

یا رب دل ما را تو برحمت جان ده الهی دلای ده که در کار
تو جان بازیمن الهی *

The above are followed by selections from the poems of the following poets:—

1. فراری گیلانی. Qarârî Gilânî (with his full name Nûr-ud-Dîn Muḥammad). He was the son of Maulânâ 'Abd-ur-Razzâq and the brother of the celebrated Ḥakîm Himâm and Ḥakîm Abul Faṭḥ Gilânî of Akbar's time. (See Muntakhab-ut-Tawârikh of 'Abd-ul-Qâdir Badâ'ûnî, foll.

423-424; *Riyâd-ush-Shu'arâ*, fol. 335^a; *Majma'-un-Nafâ'is*, vol. i, fol. 383^a; *Taqî Auḥadî*, vol. ii, fol. 598^a; *Makhzan-ul-Ġarâ'ib*, vol. ii, p. 675, etc.).

2. عنصري 'Unṣurî (the well-known court poet of Sulṭân Mahmûd).
3. خافانی Khâqânî (see Nos. 31-35).
4. شهاب الدين خاله Shihâb-ud-Dîn Khâlah (*Taqî Auḥadî*, vol. i, fol. 348^a, says that, according to some, the poet was a contemporary of Shams-ud-Dîn Ḥaddâdî. See also *Majma'-un-Nafâ'is*, vol. i, fol. 229^b; *Riyâd-ush-Shu'arâ*, fol. 195^b, etc.).
5. جلال الدين رومي Jalâl-ud-Dîn Rûmî (see Nos. 59-87).
6. اثير اخسكتى Aṣîr Akhsikatî (court poet of Sulṭân Arslân bin Tuġrul, who reigned A.H. 555-571 = A.D. 1160-1175. Aṣîr died in A.H. 608 = A.D. 1211).

This valuable copy is remarkable for a fine specimen of calligraphy, due to the penmanship of Muḥammad Ḥusayn Kašmîrî. His autograph is repeatedly found throughout the copy. A good Nasta'liq writer of India, he flourished during the time of Akbar, who sur-named him رسی رقم Zarrîn Raqam. See *Taḍkirah-i Khwushnawisân*, p. 78.

In several places the MS. is dated A.H. 1000.

Written in elegant bold Nasta'liq on thick paper within gold floral borders.

Two beautiful miniatures by Akbar's court painters Farrukh and Sankar (see vol. vii, p. 43, Nos. 49 and 29 respectively) are found on foll. 15^b and 16^a, and two more illustrations, in Persian style, on foll. 51^b and 52^a.

No. 1091.

pp. 210 (foll. 105), lines 12 : size $8\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

An exceedingly valuable and beautifully written copy of a Persian anthology bearing an autograph note by prince Khurram (afterwards Shâh Jahân), and containing a collection of choice poems by eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era.

Beginning :—

مشتاقی و عبودیتی از حد گذشت یارا گرتو شکیب داری طافت نمازد مبارا

The most prominent contributors are :—

Sa'di (see Nos. 91–113), pp. 1–8.

Khusrau (see Nos. 125–131), pp. 8–9, 26–28.

Âhî (a Turkish Amîr, who served under Ġarîb Mirzâ, son of Abul Ġâzî Sultân Husayn, and died A.H. 927 = A.D. 1520. see Rieu ii. p. 736 and Sprenger, *Oude Catalogue*, pp. 21 and 327), pp. 10–15, 110–115.

Maulânâ Sayfi (probably Sayfi Bukhârî, the author of the well-known work *عروض سنغی*, see No. 846, some of whose verses quoted in Taqî Auhadî, vol. i. fol. 315^b, are found here) pp. 15–22.

Âṣafi (see Nos. 219–220), pp. 23–25, 116–122.

Hâfiz (see Nos. 151–161), pp. 29–37 and 172.

Hasan (see Nos. 132–133), pp. 38–42.

Kamâl (that is to say Kamâl of Khujand, Nos. 163–164), pp. 43–45.

Salmân (see No. 147), pp. 46–48.

Qâsim (see No. 170), pp. 49–53.

Jâmi (see Nos. 180–212), pp. 54–83.

Shâhî (see Nos. 173–176), pp. 84–90.

Kâtibî (see No. 171), pp. 91–99.

Ahli (see No. 231), pp. 100–109.

Riyâdî (that is to say Riyâdî of Samarqand, who died, according to Taqî Kâshî, A.H. 884 = A.D. 1479, see Sprenger, *Oude Catalogue*, p. 20, and Rieu iii. p. 1074), pp. 123–130.

Banâ'î (see Nos. 215–216), pp. 131–138.

Suhaylî, also Suhayl (Amîr Nizâm-ud-Din Aḥmad Suhaylî, Wazir of Sultân Husayn Mirzâ, left, besides a Persian and a Turkish Diwân, a Maṣnawî, *Laylâ wa Mujnûn*, and died A.H. 907 = A.D. 1501 : see Ethé, *Bodl. Lib. Catalogue*, No. 981 : Sprenger, *Oude Catalogue*, pp. 20, 78 and 572 : Rieu ii. p. 756, etc.), pp. 139–142.

Amîr Muḥammad Ṣâlih (a native of Herat, was an Amîr attached to Sultân Husayn Mirzâ ; see *Riyâd-ush-Shu'arâ*, fol. 220^a), pp. 143–148.

Hilâlî (see No. 228), pp. 149–166.

Haydar (see No. 234), pp. 167–170 and 178.

Nuwîdî (most probably Nuwîdî Nishâpûrî, who flourished under Sultân Husayn Mirzâ ; spent his last days in the service of the emperor Humâyûn, and died in Âgrah, A.H. 948 = A.D. 1541. Besides a Diwân, consisting of four thousand

verses. he is the author of *واردات عنیه* and *معزین اللالی* : see Taqī Auhādī, vol. ii, fol. 759^b). pp. 179-182.

Shauqī (perhaps identical with the *Shauqī* noted in Taqī Auhādī, vol. i. fol. 365^a, where it is said that *Shauqī*, who is mentioned in the *Majālis-un-Nafā'is* of Amir 'Alī *Shīr* was a good Persian and Turkish poet), pp. 183-186.

Sultān Ḥusayn Mirzā (see No. 667). p. 187.

Badi'-uz-Zamān Mirzā (eldest son of Sultān Ḥusayn Mirzā. He reigned conjointly with his younger brother Muẓaffar Ḥusayn Mirzā over *Khurāsān*, and died in A.H. 921 = A.D. 1515), pp. 187-188.

Other names are : Muḥammad Muḥsin Mirzā, p. 188 : Ibn-i Ḥusayn Mirzā, p. 189 ; Faridūn Ḥusayn Mirzā p. 189 ; Sultān Mas'ūd Mirzā, p. 190 ; Bāisunḡar Mirzā, p. 190 ; Muḥammad Ḥusayn Mirzā, p. 191 : Muḥammad Mu'min Mirzā, pp. 191-194 : Garibi (that is to say, *Shāh Garīb* Mirzā, see *Riyāḍ-ush-Shu'arā'*, fol. 284^a), pp. 195-201 : Amīr 'Alī *Shīr* the celebrated prime minister of Sultān Ḥusayn Mirzā. He adopted the *Takhalluṣ* *Nawā'ī* and *Fānī*, and died A.H. 906 = A.D. 1500), p. 202.

The above is followed by a *Hikāyat* from Sadi's *Būstān*, beginning *ندانم که گفتم ان حکایت به من*, pp. 202-203 : a *Tarjī-band*, pp. 207-209, and some *Qit'ahs*, p. 210.

The following autograph note of prince *Khurram*, p. 2, in which he does not dot any letter, has been partly cut off by the binder. —

الله اکبر پنجم آذر سنه ۱۰۱۴ داخل کتابخانه اعلیحضرت ظل الهی نور الدین جهانگیر پادشاه من اکبر پادشاه شد حرره بنده خرم بن جهانگیر پادشاه *

H. Blochmann, who transcribes the above note on the title-page, reads *بنده* after *حرره*. He has the following notes :—

“This beautiful ‘Collection of Choice poems’ contains on the second leaf the signature of Prince *Khurram* (emperor *Shāh Jahān*).”

“The signature resembles *Shāh Jahān*’s signature in *Journal*. *As. Socy. Bengal*, for 1870, pt. I, plate xii, in every detail. Prince *Khurram* was fourteen years old when he wrote this.

[Sd.] J. H. Blochmann.”
1874.

On the right-hand margin Blochmann adds the following note :—

“*Vide Proc. As. Bengal*, Novr. 1874.”

The signature “J. H. Blochmann,” dated 1873, is also found on fol. 1^a. It is followed by the following note in the donor’s handwriting :—

الحمد لله که داخل کتابخانه حقیر شد - حرره خدا بخش ابن مودبی
 معتمد بخش خان مرحوم - هفتم رجب سنه ۱۲۹۹ هجری نبوی صلعم *

Fol. 1^b and 2^a contain two beautifully illuminated stars bearing the following inscription:—

ای تو مجموعه خوبی ز کدامت گویم *

The seal of 'Inâyat Khân Shâh Jahânî, followed by the following note, is found at the bottom of fol. 2^a:—

بتاریخ ۲۵ جمادی اول سنه ۲۱ عرض دیده شد *

Written in exceedingly beautiful minute Nasta'liq on thick gold-sprinkled paper, with a sumptuously designed and beautifully illuminated double-page 'Unwân. A Rubâ'i runs thus at the top and bottom of fol. 1^a and 2^a (on each a hemistich):—

ای یاد تو سر دفتر دید چو نام تو کلید گنج دیوان وجود
 تا حمد بود فاتحه دفتر ما ختم همه کار تو بادا محمود

Pages 31-32, 79 and 172 contain fine illustrations in the best Persian style.

The MS. is not dated, but its general appearance suggests that it was written in the latter half of the sixteenth or at the beginning of the seventeenth century.

No. 1092.

fol. 159; size $7 \times 3\frac{3}{4}$; $4\frac{3}{4} \times 2$.

An album of Persian prose and poetry, containing miscellaneous pieces in disorder, many folios being upside down. The principal contents are:—

I.

A defective prose piece opening abruptly on fol. 2^a thus:—

..... نا نغمه قانون حکمت صغیر طایر وحی النجم *

II.

Another prose piece, beginning on fol. 7^a:—

زهی ایزد بیهمال و یگانه بی شبه و مثال که بر حسب اقتضای
 حکمت بالغه النجم *

III.

Preface by Aqâ Ḥusayn Khwân-sâri : beginning on fol. 8^a :—

سبحان الله این چه گوهر گرامیایه و اختر بلند پاییه است الهی *

IV.

Verses by Šâ'ib. Adib Šâbir, Khallâq-ul-Ma'ânî (i.e. Kamâl Işfahânî), etc., fol. 13^a.

V.

A medical tract on the uses of چینی (chinaroot), قهوه (coffee) and تنباکو (tobacco), by Nizâm-ud-Din Aḥmad Gilânî نظام الدین احمد گیلانی. written at the request of Nawwâb Khân Zamân ; beginning on fol. 20^b :—

شکر بی مفتها مر صانعی را جل شانہ و عظم برہانہ کہ کائنات بیدرید
الهی *

VI.

Shâh Tuğrâ's letter to Mirzâ Bazmî, fol. 27^a ; beginning :—

دشت سبز و کوه سبز و باغ سبز و خانه سبز الهی *

Followed by some other letters.

VII.

A collection of moral anecdotes, beginning on fol. 31^a :—

حکایت - شیعہ ابوالحسن بصیری رحمہ اللہ علیہ چنین فرمودہ اند کہ

روزی در قافله می رفتم الهی *

VIII.

Some prose pieces in praise of Nawwâb Ḥakīm Šâhib. etc. : beginning on fol. 34^b.

IX.

A collection of anecdotes. beginning thus on fol. 43^a :—

نفلمست کہ استاد ابوریحان بیرونی کہ در علم احکام نجوم یگانہ جہان

بود الهی *

X.

A dispute between Day and Night by Munir Hindi منیر ہندی : see No. 872 (fol. 328^a) ; beginning on fol. 44^b :—

بعد از سپاس ایزدی کہ چہرہ روز را از پرتو مہر برافروختہ الهی

XI.

دساجه نقش بدیع غزالی. Preface to the نقش بدیع of Gazâlî. fol. 46^b : beginning:—

حمدیکه عذلابدان گلشن نظم در گلزار الفاظش بهزار دستان النخ *

XII.

رقعه که صابا در وقت منع شراب نوشته. on fol. 47^a : beginning:—
 زبان شکسته ترم از قام نمبی دانم که شرح آن بکدامی زبان کنم (sic)

XIII.

صابا در تعریف تناکو. on fol. 47^b : beginning:—
 بستم لب بیداله ; حرف شراب تلخ کردم بدود تلخ قناعت ; آب تلخ

XIV.

A collection of fables and pleasantries, fol. 50^a.

XV.

Poems and verses, some of them Turkish, by Ja'far. Mirzâ Jalâl, Shâpûr, Sahâbî, Tajallî, Nazîrî. Şâ'ib. Fuḍûlî. 'Urfî, Ṭalîb Âmulî, Muḥammad Qulî Salîm, etc., together with some elegant prose writings; fol. 54^b.

XVI.

دساجه دیوان میر محمد مؤمن ادائی انشاء مرزا جلالی طباطبائی. Preface to Mir Muḥammad Mu'min Adâ'î's Diwân by Mirzâ Jalâlâ Ṭabâtabâ'î. fol. 92^a : beginning:—

هرچند از ما مشتبی تہی دست هوا پرست النخ *

XVII.

دباجه دیوان ملا منبر لاموزی انشاء مرزا جلالا. Preface to Mullâ Munîr Lâhaurî's Diwân by Mirzâ Jalâlâ : see No. 872-(7) : beginning on fol. 95^a :—

جهان آفرینی که زمین و زمان و مکیں و مکان را بعنوان کن فکان

آفریدند النخ *

XVIII.

A collection of Arabic proverbs and moral sayings, fol. 96^a ; beginning:—

البیاض نصف الحسن النخ *

XIX.

A collection of recipes, fol. 102^b.

XX.

Âqâ Ḥusayn Khwânsârî's writing (here incomplete) on the occasion of Shâh Ṣafî's making a vow to give up drinking; beginning on fol. 109^b:—

تدرو خوشخوارم قلم *

XXI.

In praise of Isfahân, fol. 111^a; beginning:—

چگویم از صفای مفاہان و نزہت این ساحت جنت نشان النخ *

XXII.

The same piece of Âqâ Ḥusayn's writing as on fol. 109^b (Art. XX), also incomplete.

XXIII.

Sâqî Nâmah by Ḥakîm 'Aṭâ; beginning on fol. 115^b:—

زہی پیش درگاہت ای نور پاک شب و روز در سجده افتاده تاک

XXIV.

A fragment of a medical tract on the uses and properties of compound medicaments. foll. 122–130; parts of this tract, are bound upside down.

Written in beautiful hands by different scribes.

Of the dates of transcription given in the MS. the earliest is A.H. 1023.

No. 1093.

foll. 294; size $10 \times 6\frac{1}{4}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

A large collection of selections from the poetical works of ancient and modern authors, together with some prose pieces.

The poetical selections contain Qaṣidahs, Maṣnawîs, Rubâ'îs, Gázals and Fards, and the prose consists of short historical anecdotes, relating to saints, kings and other great men, moral sayings, letters, etc.

The MS. begins thus:—

در آنش محبت جانانہ سوختیم در انتظار ساقی و پیمانہ سوختیم

The prominent contributions are Sâ'ib; Jâmî; Tâhir; Kamâl Khujandî; 'Urfî; Sâm Mirzâ; Figânî; Khwâfû; Rukn-i Sâ'in; Tâlib Kalim; Sahâbî; Hilâlî; Khayyâm; Banâ'î; Khâqânî; Firdausî; Shâh Ni'mat Ullâh Walî; Malik Qummî; Zafar Khân; Shifâ'î; Sa'dî; Muhtasham; Faydî; Anwari; Hâfiz; 'Attâr.

It would appear from the colophon, dated Shâhjahanâbâd, 26th Jumâdâ I, A.H. 1079, that the collection was made by the scribe Mirzâ Muḥammad himself.

Written in ordinary Nasta'liq.

The seals of the ex-kings of Oude are found at the beginning and end of the copy.

No. 1094.

fol. 325; lines 33; size $12\frac{1}{4} \times 6$; $10\frac{1}{4} \times 3$.

Another large collection of prose and poetical compositions by various authors, beginning with some Arabic prayers to be recited on the several days of the week, here ascribed to Abul Ḥasan Mûsâ bin Ja'far:—

ادعية الايام المروية عن ابي الحسن موسى دعاء يوم
الجمعة - بسم الله الرحمن الرحيم - مرحباً بتخلق الله الجديد وبكأ من
كاتبين شاهدين الشخ *

Other important pieces are :—

I.

Zuhûrî's prefaces, viz. :—

- (1) دبیاجہ نورس ظہری (see No. 284—III), fol. 11^b
- (2) دبیاجہ خوان خلل (see No. 284—I), fol. 13^a.
- (3) دبیاجہ گلزار ابراهیم (see No. 284—II), fol. 17^a

II.

Maṣnawîs and poems by Wâlihî (fol. 20^a) and Salîm Astarâbâdî (fol. 22^a): a poetical description of female beauty (fol. 23^a).

III.

دبیاجہ دباغ شاه عباس ارقا حسین. Preface to the *Bayâṭ* of Shâh 'Abbâs by Aqâ Ḥusayn, fol. 25^b.

IV.

از منشآت رضی. From the prose writings of Mirzâ Raḍî Mustaufî in praise of Iṣfahân. fol. 26^b: beginning:—

چمن چمن یحییٰ شکور سپاس که خضرت و صفایش النخ

In the conclusion Raḍî says that he completed the writing on 12 Rabî' I, A.H. 1059 = A.D. 1649. (This is dated 24 Jumâdâ II, A.H. 1091.)

V.

الهامیه ملا طغرا مشهدی (see No. 333—III). fol. 33^b. (Also dated A.H. 1091.)

VI.

Husn wa Dil. A romantic tale by Mirzâ Raḍî Mustaufî; beginning; on fol. 41^a:—

نی نام همایونت ضغراچه ورماتبا انوار آفتاب جلال
تیزای النخ *

VII.

Bâg wa Bahâr. by Âqâ Zahirâ نعربی: beginning on fol. 85^b:—

شبدم شاداب هر گونه ستایش و ثنا که از هوای روح پرور بستان النخ *

VIII.

A poetical description of female beauty by Mirzâ Dâ'ud (on the margin); beginning:—

عزیزان دوستان مهر آفرینان النخ *

IX.

Qâbûs Nâmah. also called Mau'izat Nâmah موعظه نامه (see Rieu ii. p. 769^b). A book of admonitions written by Amîr Naṣr-ul-Ma'âlî Kaikâ'ûs bin Iskandar bin Qâbûs Washamgîr (of the Ziyârid dynasty): امیر نصر المعالی کیکاؤس بن اسکندر بن قابوس وشمگیر for his son Gilân Shâh. For printed editions see Edwards, pp. 318–319: beginning on fol. 90^a:—

الحمد لله رب العالمین اما بعد چنین گوید جمع کفندۀ این
کلمات امیر نصر عنصر المعالی کیکاؤس بن اسکندر بن قابوس وشمگیر
مولی امیر المومنین با فرزند خویش گیلان شاه بدانکه لی پسر من
پیر شده النخ *

In the conclusion, fol. 133^b, the author says that he began to write this book at the age of sixty-three, in A.H. 475 = A.D. 1082, dividing it into forty-four *Bâb*, enumerated at the beginning as follows:—

- | | |
|------------------------------|---|
| (1) fol. 90 ^b . | باب اول در شناختن انبوه نعالی |
| (2) fol. 91 ^a . | باب دوم در آفرینش بیغمبران |
| (3) fol. 91 ^b . | باب سوم در سپاس داشتن خداوندان نعمت |
| (4) fol. 92 ^a . | باب چهارم در افزونی طاعت از راه توانائی |
| (5) fol. 92 ^b . | باب پنجم در شناختن حق بدر و مادر |
| (6) fol. 93 ^a . | باب ششم در افزونی گهر از افزونی هنر |
| (7) fol. <i>ib</i> . | باب هفتم در سخن گفتن از نیک و بد |
| (8) fol. 97 ^a . | باب هشتم در پندهای نوشیروان عادل |
| (9) fol. 97 ^b . | باب نهم در پیری و جوانی |
| (10) fol. 99 ^a . | باب دهم در ترتیب طعام خوردن |
| (11) fol. <i>ib</i> . | باب یازدهم در ترتیب شراب خوردن |
| (12) fol. 100 ^a . | باب دوازدهم در عسمان شدن و عیش و زیندن |
| (13) fol. 101 ^a . | باب سیزدهم در نرد و شطرنج باختن |
| (14) fol. <i>ib</i> . | باب چهاردهم در عشق و زیندن |
| (15) fol. 102 ^a . | باب پانزدهم در تمنع کردن |
| (16) fol. 102 ^b . | باب شانزدهم در گرمایه رفتن |
| (17) fol. <i>ib</i> . | باب هفدهم در خفتن و آسودن |
| (18) fol. 103 ^b . | باب هجدهم در شکار کردن |
| (19) fol. <i>ib</i> . | باب نوزدهم در چوگان زدن |
| (20) fol. 104 ^a . | باب بیستم در کارزار کردن |
| (21) fol. 104 ^b . | باب بیست و یکم در جمع کردن مال |
| (22) fol. 105 ^b . | باب بیست و دوم در نگاه داشتن امانت |
| (23) fol. 106 ^a . | باب بیست و سوم در برده خریدن |
| (24) fol. 107 ^b . | باب بیست و چهارم در ضایع و خانه خریدن |
| (25) fol. 108 ^a . | باب بیست و پنجم در اسب خریدن |
| (26) fol. 109 ^a . | باب بیست و ششم در زن خواستن |
| (27) fol. 109 ^b . | باب بیست و هفتم در شناختن حق فروزنده |
| (28) fol. 111 ^a . | باب بیست و هشتم در دوست گزیدن |
| (29) fol. 112 ^a . | باب بیست و نهم در اندیشه کردن از دشمن |

- (30) fol. 113^a. باب سي ام در عفو و عقوبت
 (31) fol. 114^a. باب سي و نكم در طلب علم دين و فضا
 (32) fol. 116^a. باب سي و دوم در نازرگاني كردن
 (33) fol. 118^a. باب سي و ستم در طلب علم طب
 (34) fol. 120^a. باب سي و چهارم در علم نجوم و هندسه
 (35) fol. 120^b. باب سي و پنجم در رسم شاعري
 (36) fol. 121^a. باب سي و ششم در رسم عطري
 (37) fol. 122^a. باب سي و هفتم در خدمت پادشاه
 (38) fol. 122^b. باب سي و هشتم در ندمي پادشاه
 (39) fol. 123^b. باب سي و نهم در دبيري و شرائط آن
 (40) fol. 125^a. باب چهل و نهم در شرائط وزارت
 (41) fol. 126^b. باب چهل و نكم در سپه سالاري
 (42) fol. 127^a. باب چهل و دوم در پادشاهي
 (43) fol. 129^a. باب چهل و سوم در دهقاني كردن
 (44) fol. 129^b. باب چهل و چهارم در جوانمردی

X.

Mir-râj-ul-Khayâl, an erotic poem by Mullâ 'Alî Ridâ, who adopted the *takhalluṣ* Tajallî; beginning on fol. 140^a:—

در سرم ديگر همای عشق يار النجم *

Mullâ 'Alî Ridâ Tajallî, a native of Ardaqân, in Yazd, came to India during the reign of Shâh Jahân, but spent his last days under Shâh 'Abbâs II and Sulaymân, and died A.H. 1088 = A.D. 1677. See Rieu ii, p. 738.

XI.

Gazals by Şa'ib, Şafi Quli Beg, Sâmî, Şaydi, Muhtashim, Najât, Wahshi, etc., foll. 147-188.

XII.

Maṣnawîs by Wâlihi and others, foll. 194^a-227^b.

XIII. •

Rubâ'is arranged alphabetically, foll. 228^a-313^b.

XIV.

Selections from the *Diwân* of Salîm Qulî Tîhrânî (see No. 311), beginning on fol. 314^a, with Zulâlî's *Maṣnawî* *و اباز محمود* (see No. 282) in the centre column.

XV.

Sihr-i Ḥalâl by Ahli *Shirâzî* (see No. 231). fol. 315^b. in the centre column.

XVI.

Âqâ Ḥusayn *Khwânsârî*'s writing on the occasion of *Shâh Safî*'s giving up drinking. See No. 1092-(20); fol. 320^b.

XVII.

A form of *Kâbin Nâmah*, or Marriage-bond. beginning on fol. 323^a :—

زیباترین عروسی که مساطه گان تماشا گاه فصاحت النخ *

Written in various beautiful hands by different scribes.

A note on a fly-leaf at the beginning says that this *Bayâd* was transcribed at *Iṣfahân*, A.H. 1092. during the reign of the *Ṣafawî* *Sayyids*.

No. 1095.

fol. 231; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

Selections from the *Diwâns* of the following poets :—

- (1) Farid-ud-Dîn 'Aṭṭâr (see Nos. 46-52), beginning on fol. 1^b :—

سبکبان خالقی که صفاتش ز کبریا النخ *

- (2) Ḥasan Dihlawî (see Nos. 132-133), beginning on fol. 41^b.—

ای غمزه خونریز تاراج ده جانها النخ *

- (3) Kâtibî (see No. 171), beginning on fol. 65^a :—

ای گل آدم بخمر جان مخمر ساخته النخ *

- (4) Âṣafî (see Nos. 219-220), beginning on fol. 100^a :—

ساز آباد خدایا دل ویرانی را النخ *

- (5) Fiḡânî (see Nos. 217-218), beginning on fol. 123^b :—

ای سرنامه نام تو عقل گره کشایرا النخ *

- (6) Ahli (see No. 231), beginning on fol. 131^b:—

دو چشمم فرش آن ممبر که سازی جلوه گاه انجا الخ *

The selection from Ahli's *Diwân* ends with a colophon dated A.H. 1009.

- (7) Jahân, beginning on fol. 151^a:—

ای ز امر کن فکانت گشته پیدا کائنات
ذات بیچون ترا ترک صفت عین حیات

- (8) *Khayâli*, that is to say Maulânâ *Khayâli* of Bukhârâ who died during the reign of Ulug Beg (*d.* A.H. 853 = A.D. 1449), see Rieu ii. p. 639; beginning on fol. 161^a:—

ای زده کوس شهذشتاهی بر ایوان فدم
هر دو عالم بر صفات هستی ذانت علم

- (9) *Tâlib*. In a subscription at the end of the selection the poet is called طالب شیرازی *Tâlib-i Shirâzi*. In a poem on fol. 167^a, the poet praises *Shirâz* and the then reigning king *Shâh 'Abd Ullah*. Beginning on fol. 166^b:—

دلا بعالم علوی چرا نمی گدیری
درین سراچه سفلی چه راه می سپیری

- (10) *Ârifi* (see No. 172), beginning on fol. 169^a:—

دل زبون شد دگر چه خواهد شد
همه خون شد دگر چه خواهد شد

- (11) *Salmân* (see No. 147), beginning on fol. 173^a:—

هر دل که در هوای جمانش کمال یافت الخ *

The colophon is dated A.H. 1010.

- (12) *Âhi* (*d.* A.H. 927 = A.D. 1520, see Rieu ii. p. 736), beginning on fol. 200^a:—

ای صد خجالت از گل روی نو لاله را
مائد غزال چشم نو چشم غزاله را

- (13) *Humâyûn* (see No. 214), beginning on fol. 208^b:—

بی نوجابی که شود خاک دل چاک انجا الخ *

- (14) Khwâjah 'Ismat (of Bukhârâ, died A.H. 829 = A.D. 1425 ; see Rieu ii, p. 716), beginning on fol. 118^b :—

ای ز عشق آوازه در کون و مکان انداخته
آفریده حسن و آتش در جهان انداخته

Written diagonally in fair Nasta'liq.

Several seals and 'Arḍ-didahs of the reigns of Shâh Jahân and 'Âlamgîr are found at the beginning and end of the copy.

Not dated ; apparently 17th century.

No. 1096.

fol. 329 ; lines 14 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

A very valuable and interesting album containing 4,578 Rubâ'is by 461 poets of ancient and modern times, arranged in alphabetical order.

Beginning :—

ای خالق نور و ناز شکر شکر دی رازق مود و ماز شکر شکر
در هر نفسی نعمت الوان ترا شکر شکر هزار شکر شکر

The names of the contributors are written in red on the margins.

A beautiful and carefully written copy. Clear and bold Nasta'liq. Gold and coloured-ruled borders and an illuminated headpiece. The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour.

An index of the names of the authors of the Rubâ'is occupies four folios at the beginning.

Not dated ; 17th century.

No. 1097.

fol. 126 ; lines 10 ; size $8\frac{1}{2} \times 4\frac{3}{4}$; 6×3 .

An album of Persian poetry, containing a collection of Gazals and Rubâ'is, preceded by the story of Plato's invitation to Alexander and the philosophers of that time, beginning thus :—

ضیافت کردن افلاطون اسکندر ذوالقنین و حکماء آن زمان را - آورده اند
که روزی اسکندر بملازمت افلاطون حکیم آمد الخ *

The prominent poets from whose *Divâns* the collection is made, are :—

Humâyûn, fol. 8^a; Haydar, fol. 10^a; Âşafi, fol. 12^b; Lisâni, fol. 13^b; Muhtashim, fol. 14^b; Nişârî Tûnî, fol. 33^b; Ġazâlî, fol. 34^b; Shihâbî Kirmânî, fol. 42^a; Qâsim, fol. 43^a; Salmân, fol. 52^o; Sharif, fol. 55^a; Shahîdî, fol. 56^a; Sharaf, fol. 59^a; Mudâmî, fol. 63^a.

Rubâ'is, by Amîr Sayyid Muḥammad Harawî, fol. 66^a; Shaykh Zâdah Lâhijî, fol. 73^b; Auḥadî, fol. *ib.*; Aṭṭâr, fol. 74^a; Ġiyâşî Mashhadî, fol. 79^a.

Ġazals by Salmân, fol. 80^a; Ahli, fol. *ib.*

Maṣṇawîs, by Maulânâ 'Abd Ullah in admonition of his son, beginning on fol. 87^a :—

ای سپهر جمال را مه نو نکتۀ چند گویمت بشنو

Jâmî, fol. 89^a, beginning :—

خارکش پیری با نطق درشت النخ

Khusrau, fol. 89^b, beginning :—

شنیدستم که محمود جوان بخت

The Maṣṇawîs are followed by Ġazals of Khusrau, Sa'dî, Haydar, Humâyûn, Sharif, Âşafi, Lisâni, and some others.

Written in beautiful Nasta'liq with floral designs throughout.

Not dated; 17th century.

No. 1098.

fol. 625 : lines 25 : size 10 × 5½. 8 × 3¼.

A very interesting and beautifully illuminated copy of a Persian anthology, containing a large collection of choice compositions in prose and verse by various authors and poets.

The contents, given at the beginning, are as follows :—

Prose.

I.

دباجہ سانی. Preface to the entire work, by an anonymous author; beginning on fol. 1^b :—

این نادرۂ مجموعہ ز اقسام سخن
گلہای کلام را بود چون گلشن

افروخته از بیاض او عارض خود
دل سوخته از سواد او مشک ختن

II.

دباجهٔ بنای از نصیرانی همدانی. Preface to *Bayâd* by Naṣirâ-i Hamadânî (a contemporary of Taqî Auhadî, was well versed in *Inshâ* and poetry. He left a Diwân of one thousand and one verses, and died, according to *Majma'-un-Nafâ'is*, vol. ii, fol. 488^b, in A.H. 1002 = A.D. 1593, but according to Rieu, p. 1173, in A.H. 1015 = A.D. 1606. See also *Riyâd-ush-Shu'arâ*, fol. 418^a; *Makhzan-ul-Garâ'ib*, vol. ii, p. 920): beginning on fol. 2^a:—

بیت المعمور سپاس الهی را ازان پایه بر تراست النجم *

III.

دباجهٔ بنای از میرزا معز موسویخان. Preface to *Bayâd* by Mirzâ Mu'izz Mûsawî Khân (for his life see No. 355). beginning on fol. 2^a:—

سبحان الله هر چند دیده قلم را از مکتله دوات سرمه سلیمانی

IV.

میکنم النجم *

دباجهٔ بنای شاه عباس از آقا حسین خوانساری. Preface to the *Bayâd* of Shâh 'Abbâs by Âqâ Ḥusayn Khwânsarî (the son of Âqâ Jamâl Khwânsarî and father of Âqâ Jamâl Şânî; flourished during the time of Shâh 'Abbâs II who reigned A.H. 1052-1077 = A.D. 1642-1667. See *Riyâd-ush-Shu'arâ*, fol. 110^a; *Makhzan-ul-Garâ'ib*, vol. i, p. 205); beginning on fol. 3^a:—

تعالی الله زهی پایه بلند سخن و رتبه ارجمند گفتار النجم *

V.

دباجهٔ مرفوع رب النساءم از راشد. Preface to the *Muraqqa'* of Zib-un-Nisâ Begam, by Râshid (with his original name Mullâ Riḍâ'î, who flourished in Aurangzib's time); beginning on fol. 5^b:—

جادهٔ راه رضای کریم بسم الله الرحمن الرحیم

VI.

دباجهٔ بنای محمد کاظم منشی. Preface to the *Bayâd* of Muḥammad Kāzīm Munshî (the author of عالمگیر نامه; see No. 570): beginning:—

ای پایهٔ ادراک تو ز افهام پست النجم

VII.

دباجت کُتاب سر العالمین از عبد اللطیف خان. Preface to *Sirr-ul-‘Âlamîn* of ‘Abd-ul-Latîf *Khân* (by Muḥammad Sa‘id Urdûbâdî); beginning on fol. 10^a :—

انسر ترجمہ کلام خیر انجام از باب کمال حمد مبدعی النثر *

VIII.

دباجت ساغر خانجہاں صادر از خواجہ علی اکبر *Bayâḍ* by *Khawâjah* ‘Alî Akbar (written in A.H. 1103 = A.D. 1691); beginning :—

حمد صانعی را کہ صفحات ابری رنگ افلاک را النثر *

IX.

دباجت دیوان ظفر خان. Preface to the *Diwân* of *Zafar Khân* (see No. 330); beginning on fol. 11^a :—

بلبل خوش الحان قلم النثر

X.

رفعات منعرفہ. Miscellaneous letters and refined prose writings, some of them headed by the name of the author, as follows :—

Mullâ Raunaqî's letter, demanding a horse در طلب مرکب, fol. 14^a.

Letter by Aqâ Qâsim فندرسکی, fol. *ib*.

Letter by Mullâ Raunaqî Hamadânî, fol. *ib*.

Letter by Himmat *Khân*, fol. 14^b.

Letter by *Chandar Bhân Munshî*, fol. *ib*.

XI.

مکتوب میرزا کامران بہ کامران بیگ. Mirzâ Kâmrân's letter to Kâmrân Beg, fol. 14^b.

XII.

در مذمت بشاور از حاجی بابا. Hâjî Bâbâ's satire of Peshawar, fol 15^b.

XIII.

مثنیات عبد اللطیف خان. Letters and writings of ‘Abd-ul-Latîf *Khân* :—

Relating to bow, fol. 16^a; demanding spectacles, fol. 16^b; in praise of the sword, fol. 17^a; in praise of the horse, fol. 17^b; letter for Mukhlis *Khân*, asking for the book ابواب الجنان, fol. 18^a; relating to the bow, fol. 18^b; in praise of the grape, fol. *ib*; satire on Hindûstân, fol. 19^a; satire on a night-rain at

Bijâpûr. fol. *ib*; satire on contemporaries. fol. 19^b; letter written to the *Khafîb* of Baṣrah, fol. 20^a; satire on Hindûstân, fol. *ib*; in praise of horse and paper. fol. 20^b; in praise of indigo, fol. *ib*; asking for *ماست* (coagulated milk). fol. *ib*; satire on Hindûstân, fol. 21^a; letter addressed to Âqâ Ḥusayn *Khwânsârî*. fol. 21^b.

XIV.

گلزارِ انعام Zuhûrî's prefaces to *انعام* (see No. 284-II), fol. 22^b; to *نورس* (see No. 284-III). fol. 25^a; and to *خوانِ خلل* (see No. 284-I). fol. 27^a.

XV.

مکتوبِ سبعه نوس Letter of *Shafi'â Shikastah* Nawis. fol. 32^b.

XVI.

رفعاتِ ارخواجه علي اکبر Letters of *Khawajah 'Alî Akbar*. on riddles and in praise of *Kashmir*. followed by several others on different subjects, fol. 34^a; on rhetorical flourishes, figures of speech and plays on words, etc., etc. fol. 41^b. Some of these letters on 'good advices' are headed *الموعظه*: others are addressed to:—

Karam Ullah *Khân Bakhshî* of Lâhaur; Mirza *Khawajagî*; Iftikhâr *Khân*, son of Mukhtâr *Khân*; Mir Abul Fath. Diwân of *Kashmir*; Mir 'Âftâb; Mirzâ 'Azîm; Shukr-Ullah *Khân*; Sayyid 'Abd Ullah; Mir Muḥammad Murâd, chronicler of Lâhaur; 'Abd-ur-Rahîm *Khân*; Ja'far Malik Zamindâr; Mir 'Ibâd Ullah Munshî; Mirzâ Muḥammad 'Alî. Mir Baḥr (admiral) of the Narbadah; Mirzâ 'Abd-ur-Rahîm; Mirzâ Kâzîm, Diwân of Lâhaur; Mirzâ Luṭf Ullah; Mir Abul Ma'âlî; Mukarram *Khân*; Shâkir *Khân*; Mir Fakhrâ; Sayyid Aḥmad *Khân*. Diwân of Lâhaur; Mirzâ Ja'far; Mirzâ *Khurram* Beg; Sayyid *Khawajah*; Muḥammad Bâqir; Malik Hâdî; Mir Abul Ma'âlî; Farrukh Beg; *Khawajah* Muḥammad Siddiq; Salâbat *Khân*; Hâjî Qâsim Ḥalabî; Sayyid Mirak; Muḥammad *Shafi'*; Muḥammad Ridâ; Mirzâ Abû Turâb; Mirzâ 'Alî Naqî; Râjah Râjûr; Mirzâ Muḥammad Naṣîr; Muḥibb 'Alî Beg; Mir Abul Qâsim; Jân Nişâr *Khân*; Mirzâ 'Ibâd Ullah; Nawwâb Fâdil *Khân*; Diyânât *Khân*; Mirzâ 'Azîz Ullah; and Mirzâ Dildâr Beg.

XVII.

رفعات مولانا جامی Letters of *Jamî* (see No. 180-xviii). fol. 66^b; beginning:—

بعد از انسانی محایف ثنا انجم *

XVIII.

دفعات امان الله حسني المنخلص به گلشنی. Letters of Amān Ullah Ḥusaynī, with the *takhalluṣ* Gulshani on fol. 73^b; beginning:—

حمد وافر خدايما که يافوت فوت ناطقه بى بها السخ *

For further particulars and the author see No. 1396.

XIX.

نثر نصيرای همادانی Prose pieces by Naṣirā-i Hamadāni, fol. 77^b: beginning with a preface:—

کار نامه دگين حمد مبدع صورت آفرين نه آنگونه دانشين است السخ *

The preface is followed by several letters addressed to the following:—a relative (not named); Mīr Murīn, Wazīr of Iṣfahān; a friend (not named); Muzaḥḥar Ḥusayn Kāshī; Dāniṣhmand Khān. Preface to Bayāḍ, fol. 81^b; Preface to Anwarī's Diwān, fol. 82^a.

XX.

منشبات صاحب Writings of Ṣā'ib, fol. 83^b: beginning:—

با عرض و طول شرح تمنا نداده ايم بر رفعة توقع ما ميتوان نوشت

Ṣā'ib's prose writings, collected here, consist of letters addressed to the Wazīr of Iṣfahān, 'Ināyat Khān bin Zafar Khān, and to some friends who are not mentioned by name. A piece in praise of tobacco is also found on fol. 85^b.

XXI.

منشبات ملا طغرا Writings of Mullā Ṭuḡrā, fol. 87^b, consisting of some letters and the following pieces:—

(1) نعتات النواذر (2) نجلات (3) منشبات and (4) تحقيقات. (See No. 333.)

XXII

منشبات جلالی طباطبائی Writings of Mirzā Jalālā Ṭabāṭabā'ī, fol. 101^b; beginning with the preface to Zuhūrī's نامه .

Letter to Muḥammadī Beg استنجلو , fol. 104^b.

On the solitary life, fol. 105^b.

Letter to Shaydā, fol. 107^a.

Letter to Ṭālib Kalim, fol. 108^b.

Preface to the Diwān of Ḥājī Muḥammad Jān Qudsi, fol. *ib*.

Preface to the Diwān of Ṭālib Kalim, fol. 111^b.

Preface to the Diwān of Muḥammad Mu'min Adā'ī, fol. 113^b.

Preface to the *Diwân* of Mullâ Munîr Lâhaurî fol. 114^b.

Preface to Hâjî Muḥammad Jân Qudsi's *Maṣnawî* in praise of Kashmîr, fol. 116^b.

XXIII.

رقعات غیر منقوطه. Two letters by Muḥammad Salîm written in words in which there are no letters with diacritical points, fol. 120^a–121^a.

XXIV.

رقعات که صنعت نقطه بالا و بائین دارد و رقعه که نظم و نثر نوان خواند. Two letters, one of which consists of words the letters of which have diacritical points above, and another in words of letters which have diacritical marks below (fol. 121^a), followed by a letter that can be read both as verse and prose: fol. 121^a.

XXV.

‘Îd greetings sent to ‘Âlamgir by Qâbil Khân, Fâdil Khân and ‘Abd-ul-Wâsi‘. fol. 121^b.

XXVI.

کنانه دیوهره اکبر آباد از شیخ ابوالفضل. Inscription at Deoharah at Akbarâbâd by Shaykh Abul Faḍl, fol. 121^b; beginning:—

الهی بهر خانه که می نگرم جوینی تو و بهر زبانی که می شنوم
گویای تو الخ *

XXVII.

رقعه ندن سنگه منشی. Letter by Nayan Singh Munshi fol. 122^a.

XXVIII.

انشاء روشنضمیر در مناظره چشم و زبان. Raushan Damir Munshi's 'Dispute between the Eyes and the Tongue,' fol. 122^a.

XXIX.

رقعه سعد الله خان به شیخ عبد الکریم سرهندی. Sa'd Ullah Khân's letter to Shaykh 'Abd-ul-Karim Sirhindî, fol. 124^a.

XXX.

دستور العمل ابوالفضل. Dastûr-ul-'Amal by Shaykh Abul Faḍl, fol. 124^b; beginning:—

این منشور الاداب الهی و دستور العمل کار آگاهی از منبع عاطفت
و معدن رافت شاهنشاهی صدور یافته الخ *

Akbar's *Farmân* prohibiting the giving of alms. fol. 127^a.

A letter from Akbar to *Shâh 'Abbâs*, fol. 128^a.

XXXI.

منشآت میرزا فصیحی. Letters of Mirzâ Faṣīhî, fol. 130^b.

The persons to whom the letters are addressed are :—

Nawwâb Âṣaf Khân, fol. 130^b.

Khawâjah Ḥasan Bukhârî, fol. 131^a.

Mullâ Afṣah Qummî, fol. 131^b.

Friends (not named). fol. *ib*.

A Sayyid, fol. 132^b.

Shâh Nâẓimâ, fol. 133^a.

An eminent scholar (not named). fol. *ib*.

Another friend (not named), fol. 134^a.

XXXII.

شعر النساء مسمی به جواهر العجائب. *Shi'r-un-Nisâ*, otherwise called *Jawâhir-ul-'Ajâ'ib*. A *Tadhkirah* of poetesses, by Fakhrî, who calls himself here Fakhrî ibn Amîr-ul-Harawî *فیخری ابن امیر السروی*.

Beginning, fol. 139^b :—

خود را چو ز خود بهر تو غایب دیدم انعم *

For the author and his other work *منابع العین* see No. 848—I. He also left a Persian anthology entitled *تحفة العجب* (see No. 1101).

The work is noticed in *Ethé, Bodl. Lib. Cat.* No. 362; see also *Sprenger, Oude Catalogue*, pp. 9–11. Lithographed, Lucknow, 1873.

XXXIII.

آقا حسن خوانساری در توبه شراب شاه صفی ثانی. Aqâ Ḥusayn's *Khawânsârî's* writing on the occasion of *Shâh Ṣafî's* making vows to give up drinking; see No. 1092—(20); beginning on fol. 144^a :

تذرو خوشخوارم قلم انعم •

XXXIV.

رساله قوانین. *Risâlah-i Qawânîn*. A treatise, in the form of an epistle, by Mu'in-uz-Zamjî ul-Asfizârî : *معین الرمعی الاسفزاری*; beginning on fol. 149^b :—

چون رقم از مشک زنی بر حریر حمد العی بذکر ای دبیر

After praising God and the Prophet the author tells us that in his early youth he left home in search of knowledge, and came to

Herat in A.H. 873 = A.D. 1468. He then eulogises the reigning sovereign Sultân Husayn, and dwells on the praise and distinction of Herat as the residence of Maulânâ Jâmi. The epistle ends with a mention of the author's visit to Khwâjah Majd-ud-Dîn Muḥammad.

The author is well known for his valuable history of Herat, entitled *روضات الجنات في اوصاف مدينة السرات*; see Rieu i. p. 206.

XXXV.

دستآوردن سماع از ناظم مروي. Preface to *Bayâḍ* by Nâẓim Harawî; fol. 153^b.

XXXVI.

Khân Khânân's letter to Mullâ Nazîrî Nishâpurî. fol. 154^a.

XXXVII.

Urî's letter to the same Nazîrî, fol. *ib*.

XXXVIII.

Mîr Bâqir Dâmâd's letter to Darwîsh Fakhrî, and the latter's reply; fol. 154^b.

XXXIX.

Mullâ Bihîshî's letter to Mîr Ilâhî. fol. *ib*.

XL.

Qâḍî Nûr Ullah's letter to Abul Faḍl, when the latter was on a hunting excursion; fol. 155^a.

XLI.

Writing of Mullâ Muḥammad Yûsuf. fol. 155^b.

XLII.

Mullâ Bihîshî's letter to Zafar Khân. fol. 156^b.

XLIII.

Darwîsh Fakhrî's letter to Mirzâ Inâyat Ullah. fol. 157^a.

XLIV.

Writing of Bâbâ Tâhir Kâmil in praise of Shikastah hand-writing, fol. *ib*.

XLV.

Two letters by Shâh Murîdâ to Nawwâb Mukhtâr Khân. fol. 157^b.

XLVI.

Shaykh Muḥsin's letter to Mullâ Shâh, fol. 158^a.

XLVII.

Shaykh Muḥsin Fânî's letter to Nawwâb Islâm Khân, fol. 158^b.

XLVIII.

Shaykh Muḥsin Fânî's letter to Mirak Shaykh, fol. 159^a.

XLIX.

Three letters by Shâh Jahân to Mullâ Shâh. foll. 159^b-160^a.

L.

Bâbâ Tâhir Kâmil's letter to Nawwâb Kâmgâr Khân, fol. 110^a.

LI.

Bâbâ Tâhir's praise of the *Misṭar* مسطر (parallel threads strained on a piece of paste board, used by scribes for ruling lines) prepared, for transcription of the Qurân, in A.H. 1074 = A.D. 1663, composed at the request of Ḥakīm Ḥaydar, fol. 160^a.

LII.

Nuskhah-i Mu'ammâ. A treatise on riddles by an anonymous author, beginning on fol. 161^b :—

این مختصریست مشتمل بر مقدمه و قواعدی چند که معتبر است انعم *

LIII.

Majma'-us-Şanâ'î. A treatise on poetical figures by Nizâm-ud-Din Aḥmad bin Muḥammad Şâliḥ uş-Şiddiqî ul-Ḥusaynî beginning on fol. 166^b :—

الحمد لله الذي انعم علينا وهدانا الى الاسلام انعم *

(See No. 850.)

LIV.

Daqâ'iq-uş-Shîr. A treatise on poetical figures by 'Alî bin Muḥammad, better known as Tâj-ul- Ḥallâwî محمد علی بن محمد, beginning on fol. 205^b :—

شیر جمیل رب جلیل را که جلال صفات ذات اوست انعم *

The author, who does not mention his name, says in the preface that as the حدائق السحر of Rashîd Waṭwât and other works on the subject had become obsolete in his time, and as people did not take much interest in re-reading the same old books, he wrote the present work, introducing in it new ideas, and making choice selections from the works of eminent poets.

LV.

حَقَائِقُ الْحَدَائِقِ Haqâ'iq-ul-Hadâ'iq. Another treatise on tropes in Persian poetry, this one by Sharaf bin Muḥammad bin Ḥasan ur-Râmî شرف بن محمد بن حسن الرامی, beginning on fol. 235^b:—

بعد از حمد بیحد و صلوات بیحد چنین گوید اقل الشعرا شرف بن
محمد بن حسن الرامی احسن الله عوافیه النج *

In the preface the author says that he wrote this commentary on the حدائق السحر of Rashîd ud-Din Waṭwât by order of his royal patron ibn Ḥasan Shâh Uways ابن حسن شاه اویس; that is to say, Uways bin Ḥasan Buzurg of the Ilkânî dynasty, who reigned from A.H. 757–777 = A.D. 1356–1374. It is divided into two *Qism*, the first containing specimens from the works of ancient poets, and the second (fol. 249^b) from those of later poets. See Hâj. Khal. vol. iii. p. 21. where the date of completion of the work is given as A.H. 878 = A.D. 1473. This is doubtful. For an account of the author see No. 891: see also Rieu ii p. 814. For other copies of the work see Krafft. No. 68; Ethé, Bodl. Lib. Cat. No. 1340; Rieu., Suppl. No. 421—V: etc

LVI.

انيس العشايق Anis-ul-'Ushshâq. A treatise on poetical description of female beauty by the same Sharaf bin Muḥammad bin Ḥasan ur-Râmî. See No. 891. Beginning on fol. 254^b:—

حمد و ثنای خالق را علت تلمته النج *

LVII.

مجمع الكمال والافضل Majma'-ul-Kamâl wa'l Atqâl. A treatise containing moral, religious and spiritual instruction without the author's name; beginning on fol. 269^b:—

الحمد لله الذي نور مصابيح القلوب بانوار حكمته وزين بساكن
الارواح باظهار نعمته *

LVIII.

Risâlah-i Iṣtilâḥ-i Şûfiyah. A short tract on Şûfic terminology, explaining the meanings of شراب - خرابات - بیرمغان etc.. etc. without the author's name, beginning on fol. 275^b:—

بدان ارشدک الله که چند کلماتیکه در اصطلاحات صوفیه واقع است
درین صفحه مسروح ساخته انج *

LIX.

An explanation of the word نی used in Jalâl-ud-Dîn Rûmî's Maṣnawî, beginning on fol. 275^b:—

عشق جز نائی و ما جز نبی نه ایم این سطرې چند
است بعضی منظور و بعضی منظور انج *

LX.

Muntakhab-i Silk-us-Sulûk. Extract from the Şufic work سلک السلوک of Dîyâ-ud-Dîn Nakhshabî; beginning on fol. 276^b:—

باید دانست که یکی از اصطلاحات این علم انسان حال است انج *

The author has been mentioned in connection with his popular work طوطی نامه (see No. 728).

LXI.

A mystical tract, ascribed in the heading to Mullâ Shâh ملا شاه (see No. 326), beginning on fol. 279^b:—

وحدت آمد آمدنش با محل است - یم، قدمش بکار کثرت خلل
است انج *

LXII.

Lawâ'ih, by Jâmî (see No. 181—X) beginning on fol. 281^b:—

رب رفقا المکمیل و التسمیم لا احصى ثناء عليك كيف انج *

LXIII.

Mir'ât-ul-Muhaqqiqin. A treatise on mystico-theological doctrines treating of the knowledge of God derived from self-knowledge, divided into seven Bib. See No. 1356. Beginning on fol. 291^b.

حمد ببعد و ثناء ببعد حضرت ذوالجلالی را که آثار قدرت او در
عالم آفاق انج *

LXIV.

Tuḥfat-ul-Aḥbāb. A treatise on physiognomy by Muḥammad Ḥakīm Ḥāji Muḥammad Ma'mūd, beginning on fol. 300^b :—

سپاس بیقیاس خداوندی را و بيمثل و مانندیرا النخ *

The author frequently refers to رساله حلبه النبي .

The tract is followed by an extract from a work on اخلاق, beginning thus on fol. 307^b :—

باید که سخن بسیار نکويد چه بسیار گفتن نشانه خفت دماغ النخ *

LXV.

Aḥwāl-i Ḥaḍrāt. A tract containing short biographical notices of the Prophet and the twelve Imāms, written in A.H. 803 = A.D. 1400, by an anonymous author; beginning on fol. 308^b :—

صنوف حمد ببعد و فزون شکر ببعد در نعت حضرت معبودیست النخ *

LXVI.

An ingenious or witty prescription for persons suffering from love, beginning thus on fol. 313^b :—

معجونى که حکمای تجربه کار و اطلبی امنکان دثار بیماران عشق
و مهجورى و خستگان فراق و رنجورى را بمدامت آن نکويد و ترغيب
فرموده اند *
روى نکو معالجه عمر کوتاه است این نسخه از علاج مسیحا نوشته اند *

LXVII.

Extracts from the well-known medical work کتابه مجامده of Muḥammad Maṣṣūr bin Muḥammad bin Aḥmad (see No. 970), beginning on fol. 314^b :—

فصل اول در تدبير حبلې و مؤود - بدانکه هرگاه که علامت آبسندي
ظاهر شود النخ *

LXVIII.

Prose writings of Nirmat Khān 'Alī (see No. 878) :—

(a) Preface to his Diwān, beginning on fol. 322^b :—

عیار افزای ندد سخن اکسیریسب که چون بر فلدات معدن لفظ طرح
شود النخ *

(b) *Husn wa 'Ishq*, "Beauty and Love," a tale in mixed prose and verse. Beginning on fol. 328^a :—

حدیث عشق شد زیب بیدانم چو شمع افتاد آتش در زبانم

(c) or the siege of *Haydarâbâd* ; beginning on fol. 337^b :—

دمیکه مدرس کشف صبح الخ *

The *وقایع* is followed by a letter addressed by *Ni'mat Khân* to *Mirzâ Muḥammad Sa'id*, Superintendent of the royal kitchen مشرف باورچرخانه بادشاهی, beginning on fol. 361^b :—

اعزى ميرزا محمد سعيد از مواید سراسر فواید الخ *

LXIX.

Hikâyat-i Abul Qâsim Bâsri. The story of *Abul Qâsim* of *Baṣrah* and his gems, taken, as stated in the preface, from the *جامع الحكایات* (of 'Aufî, see No. 727), beginning on fol. 363^b :—

راویان اخبار و نوافل آثار و مهندسان داستان کهن الخ *

LXX.

Fate and Destiny, a tale rendered from Arabic into Persian at the request of Sayyid 'Abd Ullah, by *Abul Qâsim 'Abulqâsim* ; beginning on fol. 371^b :—

سپاس بیقیا مرفادر قاهرى را که بادشاهان رفیع القدر سلطنت طراز الخ *

POETRY.

LXXI.

Qaṣidahs. The prominent contributors are :—

Zuhûri, fol. 381^b ;

'*Unṣuri*, fol. 382^b ;

Mâdhî, fol. 383^a ;

Tuḡrâ, fol. 384^b ;

Dârâb Jûyâ, fol. 387^a ;

Ṣâ'ib, fol. 388^a ;

'*Urî*, fol. 388^b ;

Khawâjah 'Alî Akbar, fol. 393^b ;

Nau'î, fol. *ib* ;

Shifâ'î, fol. 394^b ;

Mirzâ Mu'izz, fol. 397^a ;

Shâh Shujâ' (addressed to *Ḥakim 'Inâyat-ud-Dîn*, and the latter's reply), fol. 398^b.

LXXII.

- Ġazals by Qâsim Diwânah, fol. 399^b ;
 Jalâl Asîr (in alphabetical order), fol. 401^b ;
 Şâ'ib, fol. 408^b ;
 Tâlib Kalîm, fol. 414^b ;
 Faşîhî, fol. 416^b ;
 Tarzî Afshâr, fol. 417^b ;
 Hâfiz, fol. 418^a ;
 Şa'dî, fol. 419^a ;
 Şabri, fol. 419^b ;
 Muḥammad Tâhîr 'Alawî, fol. 420^b ;
 Tâlib Âmulî, fol. 424^b ;
 Muḥammad Qulî Salim, fol. 426^b ;
 Hikmat, better known as Mukhlîş, fol. 427^a ;
 Mirzâ Ibrâhîm Adham, fol. 428^a ;
 Shifâ'î, fol. 428^b ;
 Waḥshî, fol. 429^a ;
 Ġanî, fol. 430^b ;
 'Inâyat Khân Âshnâ, fol. 434^b ;
 Nâşîr 'Alî, fol. 435^b ;
 Shaukat, fol. 437^a ;
 Yûsuf Beg Shâmlû, 439^a ;
 'Urî, fol. 439^b ;
 Tâhîr Waḥîd, fol. 442^b ;
 Mufîd Balkhî, fol. 449^a ;
 Mirzâ Raḍî Dâniş, fol. 449^b ;
 Ḥasan Khân Shâmlû, fol. 450^b ;
 Shâpûr Qazwînî, fol. 451^a ;
 Mirzâ Barhaman, fol. 451^b ;
 Nâdim Ġilânî, fol. 452^a ;
 Mîr Şaydî, fol. 452^b ;
 'Alî Ridâ Tajallî, fol. *ib* ;
 Dârâb Jûyâ, fol. 453^a ;
 Karam Ullah Khân 'Âshîq, fol. 454^b ;
 Dânâ, *ib* ;
 Kâfî, fol. *ib* ;
 'Âlî Fânî, fol. *ib* ;
 Partau, fol. 455^a ;
 Lâmir, fol. *ib* ;
 Fâ'îq, fol. *ib* ;
 Munawwar, fol. *ib*.

LXXIII.

Verses in praise of female beauty, etc. fol. 456^b.

LXXIV.

Tajrî'-bands and Tarkib-bands :—

Wâsukht by Waḥshî, fol. 468^a ;

Shifâ'i's satire of Mûminâ, fol. 469^b ;

Jûyâ, in praise of 'Alî, fol. 471^b ;

Elegy by Muḥtas̱him Kâshî, fol. 472^b ;

Tarjî'-band by Sa'dî, fol. 473^b ; by Yûsuf Beg Shâmlû, fol. 474^a.

LXXV.

Mukḥammasât : by Ṭufaylî, fol. 475^b ;

Shaydâ, fol. 476^a ;

Husâmî, fol. *ib* ;

Âbid, fol. 476^b ;

Şûfî, fol. *ib* ;

Ridâ, fol. 477^a ;

Şabâ, fol. *ib* ;

Sa'dî, fol. 477^b ;

Luṭfi, fol. *ib* ;

İşmat, fol. 478^a ;

Mahdî, fol. 478^b ;

Hasan, fol. 479^a ;

Râfî, fol. *ib* ;

Sayyidâ, fol. 479^b ;

Şâ'ib, fol. *ib* ;

Taqî, fol. 480^a ;

Nizâm, fol. *ib* ;

Taqî, fol. *ib* ;

'Urfî, fol. 481^a ;

Adham, fol. 481^b ;

Ridâ'î, fol. 482^a ;

Jalâlî, fol. *ib* ;

Khusrâu, fol. 482^b ;

Nazîrî, fol. *ib* ;

Majîd, fol. 483^a ;

Shifâ'î, *ib* ;

Hâfîz, fol. *ib* ;

Hilâlî, fol. 483^b ;

'Irâqî, fol. *ib* ;

Shifâ'î, fol. 484^a ;

Ḥaḡirī, fol. *ib* :
 Bahâ'ī, fol. 484^b ;
 'Abd-ur-Rashīd, fol. 485^a.

LXXVI.

Rubâ'is :—Munîr Lâhaurī, fol. 486^b :
 Dastûr, fol. *ib* :
 Fahmī, fol. 487^a ;
 'Urfī, fol. *ib* :
 Ibrâhīm Adham, fol. 487^b ;
 'Umar Khayyâm, Şûfî, Tâlib (Âmulî), Raḡī. Muḥammad Bâqir Damad, 'Alī Naqī, Rafī', Muḥammad Muqīm, Shaykh Amân Ullah, and Fayḍī, on fol. 488^a.

Qudsī. Şûfī Hamadâni, Maḥwī. Sâ'ilī Nihâwandī, Mir Shâkī, Ḥasani (or Husayni) Kâshī, Fanâ'ī. Shauqī, Mas'ûd Qummī, Sahâbī Najafī and Kalīm, on fol. 488^b ; Mir Yahyâ. Ibrâhīm Tûnī, Rashīdâ, Ḥâfīz 'Alī. Yâr Muḥammad Rakhnab. Mânī Mashhadī. Nargisī. Wâra-tah and Tâlib, on fol. 489^a.

Ḥâfīz. Adham. Shâh Muwayyid. Farīd-ud-Dīn 'Aṭṭâr. Darwīsh Muḥammad. Sahâbī. Mullâ Shâh. Khwâjah 'Alī Akbar, Mullâ Nazmī and Timûr Khân Beg, on fol. 489^b.

Mullâ Ġanī. Gûyâ and Sahâbī Astarâbâdī, fol. 490^a.

LXXVII.

Muqatta'ât by Ibn-i Yamin, fol. 493^b.

LXXVIII.

Maṣnawis : (a) Maḥmûd wa Ayâz محمود و اناز by Zulâlī (see No. 282), beginning on fol. 499^b :—

بنام آنکه محمودش ایاز است الخ *

(b) Maṣnawī, by Nâsir 'Alī, beginning on fol. 536^b :—

الهي ذرة دودي بجان ریز شر در پیغنه زار استخوان ریز

(c) قصه الف ابدال, by Zuhurī, beginning on fol. 547^b :—

الف ابدال نام درویشی سیفه از داغ مفلسی ریشی

(d) تعریف حجام. In praise of the barber by Mullâ Ġanī beginning on fol. 548^b :—

مرا بر تن زدانی گشته هر مو الخ *

- (e) Satire of the barber, by Faqir Ḥaqir, beginning on fol. 549^a:—

فتاد از گردش چرخ ستمگار الخ

- (f) كُتَابَةُ چل سنون شاه عباس . Inscription on the *Chil Sitûn* of Shâh 'Abbâs by Muḥammad Beg Farṣut, beginning on fol. 549^b:—

ای محلی بذای عرش نظام الخ *

- (g) كُتَابَةُ شالہ مار کشمیر . Inscription of Shâlahmâr Kashmîr by Tâlib Kalim, beginning on fol. 550^b:—

ای حمایون بذای عرش نظیر الخ *

- (h) تعریف و مذمت اسب . Praise and satire of the horse by Tâlib Kalim, beginning on fol. 551^a:—

مرا تا امکند هر دم بجای الخ *

- (i) تعریف اسب . Praise of the horse by Ḥasan Beg, beginning on fol. 551^b:—

مرا در زین گلگون سمند بست الخ *

- (j) مذمت اسب . Satire of the horse by the same, beginning on fol. 552^a:—

مرا اسپدست سست و زار و لانور الخ

- (k) قصه لولی کابل . A tale by Muḥammad 'Ashim, beginning on fol. 552^b:—

بود شوخی بصد لطایف کل الخ *

- (l) سوز و گداز . Sûz wa Gudâz by Nau'î (see No. 272), beginning on fol. 553^a:—

الهی گریه ام را فالکی ده الخ *

- (m) مثنوی نصیری همدانی . Maṣnawî by Naṣîrâ-i Hamadânî, beginning on fol. 558^a:—

کیم دیوانه از خود هراسان *

- (n) فرهاد و شیرین . Farhâd wa Shîrîn by Wahshî (see No. 245, XI), beginning on fol. 560^b:—

الهی سینه ده آتش افروز الخ *

(*μ*) مثنوی نعمتخان. Maṣnawī by Ni-mat Khān 'Ālī in imitation of Rūmī's Maṣnawī, beginning on fol 573^b:—

حمد و شکر او را که هر چه هست ازوست الخ *

LXXIX.

اشعار معروفه مختصات. A collection of short poetical extracts, classed according to subject. The first, consisting of verses on 'precepts' 'اشعار نصاب', begins thus on fol. 610^b:—

قطع خواهش هر که از مصلحت و زر میکند
حلقه فرمانبری در گوش قیصر میکند

Written in beautiful Nasta'liq with an illuminated head-piece at the beginning of each section.

An index of the contents is given at the beginning of the copy.

Not dated: 18th century.

No. 1099.

fol. 403; lines 14; size $10\frac{1}{4} \times 7$; $6\frac{1}{2} \times 3\frac{1}{4}$.

مراسلات شوقی

MURASILAT-I SHAUQÎ.

A very interesting and beautifully written album, containing for the most part love letters, together with a collection of choice verses by ancient and modern poets suitable for quotation in letter-writing, beginning with a preface:—

سر منشا منشآت مراسلات شوقی ستایش آن شاهدیت که سر
نوشت معنی حقیقتش الخ *

The compiler, who designates himself جانفشان عبدالخالق فدوی, says that he made this collection at the request of Sultān Baland Akhtar, and that he completed it in A.H. 1148 = A.D. 1735, for which the title forms a chronogram.

The above-named Baland Akhtar seems to be identical with the brother of the emperor Muḥammad Shāh. He adopted the poetical title of Achchhai (آچحی) and left a Maṣnawī, entitled ناعید و اختر, which he completed in A.H. 1139 = A.D. 1726. See Beale, Biographical Dictionary, p. 34.

Each letter is written on a beautifully designed drawing representing a tree, a fruit or a flower-bunch, etc., and is then followed by the reply, written on an exactly similar drawing. Each pair thus written, is followed by a collection of choice verses suitable to the subjects of the letters.

There are altogether forty topics, to which the letters relate. They are:— 'Promise,' 'Expectation,' 'Separation,' 'Remembrance,' 'Forgetfulness,' etc., etc.

Written in fair Nim-Shikast within gold and coloured borders with an illuminated head-piece.

Not dated: 18th century.

No. 1100.

fol. 239; lines 19: size $10\frac{3}{4} \times 6\frac{1}{4}$: $8\frac{1}{4} \times 4\frac{1}{4}$.

Another collection of choice compositions in prose and verse, both Arabic and Persian, by various authors and poets, beginning with a preface without the author's name:—

سبحان الله هر چند مکمله دوات سوره سلیمانی میکشم الخ *

The prominent compositions are:—

I.

دباجه نوز; that is to say, Zuhûrî's preface to the Nauras (see No. 284—III): beginning on fol. 3^b:

سرود سراپایان عشق بکده قال الخ *

II.

وفاع مرزا ممانون, beginning on fol 7^a:

انکه استفسار کوائف احوال شده بود حقایق بطریق اجمال این است الخ *

III.

Sanbhâ Sâo's letter to Aurangzib, fol. 8^a: beginning:—

ترغی داشت واسم ده ثابت قدم سیوا بعرض حضرت شاهنشاهی
میسازد الخ *

IV.

در تعریف حقه از میروزا صاب, i.e. in praise of the *Huqqah* by Ṣā'ib.
fol. 9^a; beginning:—

بستم لب بیاله ز حرف شراب تلخ کردم بدود تلخ قذاعت ز آب تلخ

Followed by some poems of Ṣā'ib.

V.

An account of Shaykh Sharaf-ud-Dīn Bihārī's meeting with
Shaykh Muḥammad Gāuṣ. taken from the latter's treatise entitled
رساله اُوراد. fol. 14^b; beginning:—

شیخ محمد غوث رحمه الله در رساله اُوراد خود نوشته است *

VI.

Conversation between عدى (the messenger of 'Alī) and
معوذ. fol. 15^b.

VII.

A collection of Arabic sayings and precepts. fol. 18^a.

VIII.

'Urfī's letter to Fayḍī, fol. 23^a.

Khānkhānān's letter to 'Urfī and the latter's reply fol. *ib*.

Sultān Yahyā Mirzā's letter to Jāmī fol. 24^a.

Sayings of Nizām-ul-Mulk. fol. 24^b.

Letter by Abu'l Faṭḥ Gilānī. fol. *ib*.

Mirzā Ibrāhīm's letter to Shaykh Bahā-ud-Dīn Muḥammad,
ol. 25^b.

Mu'āwiyah's letter to 'Alī and the latter's reply. fol. 26^a.

In praise of 'Alī taken from المنهاج النجات, fol. 27^a.

The above is followed by selections from the Diwāns of Anwarī,
Nazirī. Ḥazīn. etc.

IX.

The following prose works of Mullā Tuḡrā (see No. 333).

(1) فردوسه, fol. 41^b.

(2) معرات الفتوح, fol. 54^b; beginning:—

یکه تازان میدانان دوبر از دولت ستایش ذاصری است *

(3) کنز المعانی, fol. 59^a; beginning:—

نفایس مخزن دهان جواهر حمد مکرمیست است *

- (4) نَاجِ الْعَدَانِجِ, fol. 61^b: beginning:—
 سرخروئی قلم بنگارش شهنشاهی است النخ *
- (5) انوار المستارف, fol. 66^b: beginning:—
 ای جوش دل عراچی و جام از تو النخ *
- (6) نَعْدَادُ الذَّوَادِرِ, fol. 68ⁿ: beginning:—
 در تیره زمین همد دلگیر شده النخ *
- (7) بَذْكِرَةُ الْاِنْقِمَا, fol. 69: beginning:—
 طعرا تاکی تبغ زبن تیز کنی النخ *
- (8) نَجْمَات, fol. 71^a: beginning:—
 کشمیر شود فصل خزان عالم نور النخ *
- (9) مَجْمَعُ الْغُرَائِبِ, fol. 74^a: beginning:—
 چه نو از وسعت چه کم النخ
- (10) مَسَانِهَاتِ رَسْعِي, fol. 75^a: beginning:—
 موسم آن شد که میثا را ک هندی سر کند النخ *
- (11) نَحَقَقَات, fol. 76^b: beginning:—
 از بس غلط است حرف قاموس فلک النخ *
- (12) مَعْرِضَات, fol. 77^b: beginning:—
 نو بهار آمد که مقراض از بر بلبل کند النخ *
- (13) دَبَاجَةُ مَعْنَارِ الْاِدْرَاكِ, fol. 79^b: beginning:—
 سُرُسخن ترانۀ حمد صانعیت که گلشن مضمون نکین النخ *
- (14) Tuğrā's letters addressed to the following persons:—
 Shāh Ṣafī's ambassador, fol. 81^a.
 Mīr Muḥammad Muqīm, fol. 81^b.
 Muqīmā, fol. 82^b.
 Ḥamzah Khān, fol., 83^a.
 Qāḍī Nizāmā, fol. 84^a.
 Mīr Ḥusayn, fol. 84^b.
 Shams-ā-i Khwushnawīs (calligrapher), fol. 85^a.
 Masiḥ-uz-Zamān, fol. 85^b.
 Qāḍī Zādah, fol. 85^b.

Khwâjah Lâlâ. fol. 86^a.

Description of the court of the king of the Deccan. fol. 86^b.

Letter to Timûr Khân. fol. 87^a.

Letter to Tâlibâ, fol. 87^b.

Letter to Shâh Abul Ḥasan. fol. *ib*.

Letter to Mirzâ Bazmî. fol. 88^a.

Letter to a friend (not named). fol. 88^b.

Letter to Mirzâ Raḥîm. fol. 89^a.

Letter to Muḥammad Shafî'. fol. *ib*.

Letter to a friend (not named). fol. *ib*.

Letter to Mullâ Muqîm, fol. 89^b.

The above prose writings of Tuḡrâ end with a colophon, dated A.H. 1160, in which the scribe نقّش الله علّی says that he transcribed them at the request of Nawwâb Shâh Qulî Khân Bahâdur.

X.

A piece of refined prose in praise of Shâh 'Abbâs and his conquests; beginning on fol. 91^a:—

مفتشای نشاء عہدای سخن نام کریمست کہ در بزم کرم الخ *

XI.

A poetical description of female beauty by Mir Sayyid 'Alî Mîhrî beginning on fol. 95^a:—

ای بت چاہک شیرین حرکات الخ *

XII.

معراج الخيال. by 'Alî Ridâ Tajallî (see No. 1094—X); beginning on fol. 96^b:—

در سرم دیگر ہمای عشق یار الخ *

XIII.

A long Qaṣidah by 'Urî Shirâzî: beginning on fol. 100^a:—

جهان بگشتم و دردا کہ هیچ شهر و دیار الخ *

XIV.

A prose piece by Mirzâ Fasiḥî: beginning on fol. 102^b:—

چشمه میم محبت اشارت است الخ *

The above is followed by a Gāzal of Kamâl Khujandî. and some Rubâ'is.

XV.

A prose piece by Zuhûrî in praise of 'Urî: beginning on fol. 104^a:—

بلمعه طور افانگش چراغ علم روشن است انجم *

XVI.

Nâsir 'Alî's Maṣnawî poem in praise of a نقاش; beginning on fol. 108^b:—

بود نقاشی فلم نیزنگ عشق *

The above is followed by short prose and poetical pieces by several authors.

XVII.

هفت بند کاشی. The Haft-band of Mullâ Kâshî (see No. 114): beginning on fol. 123^a:—

السلام ای سایه ات خورشید رب العالمین انجم *

XVIII.

سوز و گداز. Sûz wa Gudâz, by Nau'î (see No. 272); beginning on fol. 147^a:—

الهی خنده ام را مالکی ده انجم *

XIX.

ساقی نامه. Sâqî Nâmah, by Mullâ Muḥammad Şûfî (see No. 301, fol. 43^b); beginning on fol. 156^a:—

الا ای دل مایه از کار و دایر انجم *

XX.

ساقی نامه. Sâqî Nâmah, by Hakîm Partawî (see Taqî Auhadî vol. i, fol. 145^a, where this Sâqî Nâmah is quoted; see also Rîvâd-ush-Shu'arâ, fol. 59^b); beginning on fol. 159^b:—

دلا پرده بردار از روی کار *

XXI.

An Arabic piece containing moral precepts, etc.: beginning on fol. 162^a:—

حکمی ان داؤد علی نبینا وعلیه السلام اوحی الیه ان اجلس
لفمان الحکیم انجم *

XXII.

قصهٔ درو قاضی. Story of the thief and the Qāḍī (of Baḡdād); beginning on fol. 168^b:—

آورده اند که در شهر بغداد قاضی بود با دیانت و امانت النج *

XXIII.

A dictionary of Persian idioms and phrases explained in Persian, and arranged in alphabetical order; beginning without any preface on fol. 173^b:—

باب الالف - از آب برآمدن ظاهر شدن است اگر خوب ظاهر شد
میگوبند خوب از آب برآمد النج *

XXIV.

A collection of miscellaneous poems, Maṣnawis, letters, etc., by various authors.

XXV.

A description of the rainbow by Muḥammad bin Manṣūr beginning on fol. 216^b:—

چنین گوید مکرر این سطر محمد بن منصور که غرض نسوید این اوراق
النج *

The MS. ends with some prose-pieces consisting of letters, marriage-bonds, etc., etc.

Written in various hands.

Not dated; 18th century.

No. 1101.

fol. 251: lines 19: size $10\frac{3}{4} \times 6\frac{1}{2}$: $7\frac{3}{4} \times 4\frac{1}{4}$.

(تُحْفَةُ الْحَبِيبِ)

(TUḤFAT-UL-ḤABÎB.)

An anthology containing a large number of choice Ġazals selected from the Diwāns of well-known poets, from the time of Sa'dī to the tenth century of the Hijrah, by Fakhri ibn Muḥammad Amīrī. فخری ابن محمد ابن امیری.

Beginning:—

ای نام تو دیباجهٔ مجموعهٔ راز نازند دقام تو همه اهل نیاز
بر هرورقی که گشت نام تو طراز ما راست درمی بگلشن معنی باز
نزل سرایان بوستان معانی و سخن آرایان جهان نکته دانی النخ *

The work is preceded by a preface devoted to the praise of the Wazir Ḥabib Ullah to whom the work is dedicated, and whose name is introduced thus in the following verse:

اعبسن شهنشاه نرک و عرب حدیبش نام آصف لقب

The author's other works mentioned in this catalogue are *جواهر العجائب*, see No. 848—I: *منافع الحسن*, see No. 1098—(32). His Persian translation of Mir 'Alī Shīr's *Majālis-un-Nafā'is*, entitled *لطائف نامه*, is noticed in Rieu i. p. 365.

The author does not assign any title to the work, but in Sprenger, *Oude Catalogue*, p. 12, it is called *تحتة الحب*. See also Rieu., Suppl. No. 375, where a copy of the work is noticed.

The Ġazals are arranged in alphabetical order.

The first eleven Ġazals, except the one on fol. 4^b, are Turkish. The rests are Persian.

The arrangement is that Ġazals of the same metre and rhyme, by different poets, are grouped together generally followed by one of Fakhri's own. The prominent poets from whose works the selection is made are: Sa'di, Khusrau, Hasan Dihlawi, Salmān, Ḥāfiẓ, Kamāl Khujandī, Jāmi, Hilālī, Banā'i, Kātibī, Ibn-i-Yamīn, Khwājū Kirmānī, Ahlī Shīrāzī and Imād Faqih-i Kirmānī.

Written in fair Nasta'liq.

Not dated; 18th century.

The signature of Mr. Ṣalāḥ-ud-Dīn Khudā Bakhsh (the eldest son of the donor), dated 22 August, 1891, appears on the fly-leaves at the beginning.

No. 1102.

fol. 95: lines 12-15: size $6\frac{1}{2} \times 3\frac{1}{4}$: $5 \times 2\frac{1}{2}$.

An album of prose and poetical pieces, of little value, put together without any order. The poets whose names frequently occur are Naziri Nishāpurī, Muhtashim, Mir-Radi, Mayli, Attār, 'Irāqī, Zuhūrī, Auhādī, Unşuri, Talib Āmulī, Khusrau, Niyāzi, Fāni, Fi'ānī Malik Qummī, Naşīrā and Ṣā'ib.

Written in Shikastah.

Not dated; 18th century.

No. 1103.

fol. 47; size $12 \times 7\frac{1}{4}$: $10\frac{1}{4} \times 5\frac{1}{2}$.

A small collection of poetical selections from the works of Babā Naṣībī Gilānī; Mirzā Ṭāhir Waḥid: Urfī; Nirmat Khān Ālī; Salmān Sāwajī; Jāmī; Zāhiru-ud-Dīn Shufrawah; Kamāl Ismāʿīl: Ahl Shīrāzī; Amīr Shāhī; Fiḡānī; Mirzā Bidil. and many other poets. In many places the rubrics of the names of the poets are omitted.

The MS. opens abruptly with the following line of Fiḡānī:—

دلۍ مـیداید و عـبری که آرد تب دیدارش

فغانـی گر دلۍ داری تو باش اینچا که من رفتم

Written in fair Nastaʿliq. The latter portion is written in an ugly and careless minute hand.

Not dated; 18th century.

No. 1104.

fol. 427; lines 10; size 11×6 ; $6\frac{1}{2} \times 3\frac{1}{4}$.

A large collection of poetical extracts, divided into eight sections فصل. as follows:—

I.

Detached verses by one hundred and sixty-four poets, whose names are arranged in alphabetical order; beginning with a verse by Muqimā-i Iḥsān:—

در خلوتیکه بند قبای تو را شود بی اختیار آئینه دست دعا شود

II.

Rubāʿis. The prominent contributors are:—

Shaykh Abū Saʿid Abul Khayr, fol. 211^b;

Mushtāq Isfahānī, fol. 214^a;

Aḥsan Qummi, fol. 217^a;

Umidi, fol. *ib*;

Hijri, fol. 219^a;

Muhtasham Kâshî, fol. 226^b;
 Wâlih Harawî, fol. 221^b;
 Ahli Shîrâzî, fol. 223^a;
 Aḥmad Jâm, fol. *ib*;
 Aṣîr Aumânî, fol. 224^a;
 Abul Faraj, fol. 226^a;
 Bâqir Dâmâd, fol. 229^b;
 Afdal Kâshî, fol. 232^b;
 Bidil, fol. 237^a;
 Bâqî Billâh, fol. 244^a;
 'Urfî, fol. 247^b;

III.

Extracts from the Diwâns of :—

Khâlîṣ تخلصى, fol. 265^a;
 Mir Najât, fol. 270^b;
 Mağribî, fol. 277^b;
 Faṣîḥî, fol. 279^a;

Khusrau, fol. 281^a, and Sharqî, fol. 284^a; with extracts from the Diwâns of many others.

IV.

Mukhammasât, by :—
 Ahli Shîrâzî, fol. 336^a.
 Jâmî, fol. 339^a,
 Sa'dî, fol. 341^a;
 Khusrau, fol. 346^a;
 Ṣâ'ib, fol. 355^b;

V.

Tarjî'bands, by :—
 Mushtâq 'Alî Khân Iṣfahânî, fol. 360^a;
 'Irâqî, fol. 362^b; Shamsî, fol. 366^a;

VI.

Enigmas, fol. 376^a.

VII.

Some Qaṣîdahs, Maṣnawîs, etc., fol. 380^a.

VIII.

Qaṣîdahs in praise of the companions of the prophet, the Imâms, with chronograms expressing the dates of birth and death of the prophet, the Imâms and other distinguished persons, and of some events, fol. 396^a.

The MS. ends with the famous قصیده مصنوعی of Ahlī Shīrāzī (see No. 231).

Written in fair Nasta'liq in two columns.

Not dated : 19th century.

No. 1105.

fol. 124; lines 30 (in 3 columns); size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

Selections, mostly from the poetical works of well-known modern poets, with some from those of ancient authors, arranged in alphabetical order.

Beginning with a Ġazal by Shaukat Bukhārī :—

خدایا، نگ تاثریری کرامت کن فغانم را الخ *

Other contributors are: Sā'ib; Muḥammad Qulī Beg Salīm; Hāfiẓ; Ġamī Kashmīrī; Ruknā-i Masīḥ; Shaykh Aḥmad Jām; Anwārī; Nisbatī; Khwājah Mīr Dard; Ṭālib Āmulī, etc.

Written diagonally in fair Ta'liq.

Not dated : 19th century.

From some notes at the beginning of the copy it appears that the MS. once belonged to Sayyid Mubārak Ḥusayn Sa'īd Lakhnawī. In 1910 Khwundakār 'Alī Akbar of Murshidābād purchased it from one Sayyid Mahdī, and presented it to S. Khudā Bakhsh (the eldest son of the donor), who deposited it in the library.

No. 1106.

fol. 91; size 10×6 ; $7 \times 3\frac{1}{2}$.

Choice selections from the prose and poetical works of ancient and modern authors.

1.

Poetry.

Foll. 1-42 Containing Ġazals, Rubā'īs, Fards, etc. The prominent contributors are :—

Mirzā Jalāl Asir; Shaykh Jamālī; Āsaf Qummi; 'Ināyat Khān Aḥnā; Zafar Khān Aḥsan; Bid'ī; Muḥammad Rafī Bādīl; Ḥakīm Hādīq; Rāsikh; Muḥammad Qulī Salīm; Sanjar Kāshī; Sā'ib; Mīr Saydī; Ṭālib Āmulī; Tuğrā; Nāṣir 'Alī; Muḥammad Jān Qudsi;

Mirzâ Mu'izz; Mullâ Nisbatî; Tâhir Waḥîd; Darwîsh Wâlih; Ġant; Sarkhwush; Fiṭrat; Fayḍî; 'Urfî; Ḥâfiẓ, etc.

Beginning :—

ای گلشن از بهار خیال تو سینها الخ *

II.

Prose.

Foll. 43-91. Historical anecdotes, wise and moral sayings taken from Ḥabîb-us-Siyar, Niğâristân, etc.; extracts from Jâmi's commentaries on the Fuṣûṣ and on Rûmî's verse علم حق در علم صوفی گم شود الخ; Tûzak-i Timûrî, and from many other works.

Beginning :—

حکایت کند مسرور خادم که یکروز مرا مأمون خلیفه بخواند و گفت

الخ *

Written in beautiful Nasta'liq and also in ordinary Nîm-Shikast and Nasta'liq.

Dated 13 Şafar, the third regnal year of Shâh 'Âlam.

The following Persian note in the handwriting of Sir William Gore Ouseley appears on the title-page :

این بیاض بتاریخ چهارم شهر صفر سنه ۱۲۱۹ هجری داخل کتابخانه

این بنده الهی شد - حرره گوراوزلی *

No. 1107.

fol. 302; lines 27; size $11\frac{1}{4} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

Select Ġazals from the Diwâns of a large number of poets from the 7th to the 12th century of the Hijrah, arranged for the most part in alphabetical order.

The MS. seems defective both at the beginning and end. It opens abruptly with the second part of a verse rhyming in الف thus :—

بهجران زیستن مشکترین از جمله مشکلیا *

and ends with some Ġazals rhyming in 8. In several places the alphabetical order is disturbed. The most frequently recurring names are those of Sa'dî, Khusrâu, Salmân Ḥafîẓ, Kamâl Khujandî, Jâmi, Malik Qummi, 'Urfî, Ṭalib Kalm, Sâ'ib, Bidil, etc.

In some Ġazals headed لمحرره or لراقمه i.e. 'by the writer' the *takhalluṣ* فرحت Farhat is adopted, and it seems probable that the anthology was compiled by that poet.

Written in careless Ta'liq.

Not dated; 19th century.

No. 1108.

fol. 82; size $9\frac{1}{4} \times 5\frac{1}{4}$; $7\frac{1}{4} \times 2\frac{3}{4}$.

An anthology of Persian verses. The general arrangement is that poems and verses of the same metre and rhyme, though by different poets, are grouped together. The copy is defective at the beginning, and opens abruptly with the following verse:—

ز بهر او بدر هر که سر زدم برخاک
کسی نگفت که مسکین خاکیا اینجاست

The most prominent contributors are:—

Ṣā'ib; Nāṣir 'Alī; Bidil; Kamāl Khujandī; Ġanī Kāshmirī; Jalāl Asir; Khâqânī; Hâfiz, Fiğânī; Zuhûrī; Ibn-i Yamīn; and some others.

Written diagonally in fair Ta'liq.

Not dated; 19th century.

The original folios have been mounted on new margins.

No. 1109.

fol. 285; lines 14; size 9×6 ; $7 \times 3\frac{1}{2}$.

A very interesting album of Persian lyrics and verses, arranged according to the topics of which they treat. Verses treating of the same subject are selected from the works of various authors, and grouped together.

The most prominent contributors are:—

'Urfi, Fiğânī, Shaykh Fayḍī, Nazirī, Nau'ī, 'Imād Faqīh, Āṣafī, Jāmi, Sa'dī, Qudsi, Khusrāu, Ḥakīm Shifā'ī, Ṭalibā, Mullā Zuhûrī, Hâfiz, Ṣā'ibā, Maylī, Wahshī, 'Alī Naqī, Shānī, Wahīd, Kamāl-i Khujand, Shaykh Auhādī, Shāpūr, Mağribī, Bābā Naṣībī, Shaukat, Jalāl Asir, Nizāmī, Ḥakīm Ruknā'ī, Saydī Tihrānī, Mir Sayyid Ḥusayn Khālīṣ, Malik Qummi, etc. An index of the subjects treated, arranged in alphabetical order, occupies fol. 1-13.

The original arrangement of the MS. has been very much disturbed, and a large number of the folios are misplaced or missing.

Written in good Nasta'liq.

Not dated; apparently 19th century.

No. 1110.

fol. 64; size $8\frac{1}{2} \times 4\frac{1}{4}$; $7\frac{1}{4} \times 3$.

A rough collection of little or no value, containing indifferent specimens of Persian and Rekhtah verses, recipes, charms, etc., etc., written by different hands.

Beginning:—

هست کلید در گنج حکیم بسم الله الرحمن الرحيم

Not dated; 19th century.





cat. no. 121

N.C.

"A book that is shut is but a block"

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